

BW 404

F4

The 5 parts

The Fly Sheets

(Birmingham Edn)

1849

Copyright

108

BW 404
.F4

Wesley Memorial Library

Thursfield Smith Collection
of
Wesleyana



Atlanta, - Georgia

Wes. 1537

Comp

THE "FLY SHEETS;"

Nos. 1, 2, 3, AND 4,

TO WHICH IS NOW ADDED A NEW FLY SHEET. No. 5.
CAREFULLY COPIED FROM, AND COMPARED WITH

The Originals :

WITHOUT ABRIDGEMENT OR ALTERATION.

—

ALSO AN INTRODUCTION

WRITTEN FOR THIS EDITION ; AND AN ACCOUNT OF THE

TRIALS, CENSURES, AND EXPULSIONS,

AT THE MANCHESTER CONFERENCE,

RESULTING FROM THE PUBLICATION OF THE "FLY SHEETS."

WITH REMARKS ON THE SAME,

BY A WESLEYAN MINISTER,

WHO IS NOT YET EXPELLED!

—O—

"THE FLY SHEETS MUST BE PUT DOWN."—*Doctor Bunting*. "But they can only be put down by being answered. I have long been of opinion that the most numerously signed Declaration, and even the Detection and punishment of the authors, without this, would fail to do away with their effects."—*Rev. John Wesley Thomas*.

COPYRIGHT EDITION.

BIRMINGHAM:

WILLIAM CORNISH, 108, NEW STREET, (OPPOSITE CANNON STREET.)

LONDON: C. A. BARTLETT, 32, PATERNOSTER ROW.

PRINTED BY WILLIAM CORNISH, NEW STREET, BIRMINGHAM.

DAMAGED PAGE(S)

BW404
.FA

INTRODUCTION.

THE very strong desire of the Wesleyan public to read the Fly Sheets has led to several abridged editions being circulated. Whether this has arisen from the difficulty of procuring originals from which to print, or from the wish of the publishers to confine the size of their publications within moderate limits, we say not. Publications which have been the cause of the present ministerial expulsions cannot be regarded as of trifling importance. And it will be acknowledged by all that to come to a fair conclusion of the matters in dispute, the Wesleyan public are entitled to a verbatim et literatim edition of the Fly Sheets, without any abridgement. The effects of the movement caused by the expulsions may remain for ages;—and surely it were right that the Wesleyan public should have a faithful reprint of every sentence—word for word—of the original Fly Sheets. This is accomplished for the first time in our present edition. We deposit the originals in the hands of our London publisher, and invite any one interested in the matter to a careful comparison of every page of this edition, with the originals, which will be freely produced for that purpose. The first No. of the Fly Sheets appeared in 1844: No. 2 in 1846: and a second edition of No. 1 and No. 3 in 1847: No. 4 appeared 1848; and No. 5, now first given to the public, in 1849. The first reprint for the public appeared this autumn—abridged of about one-third of its proper quantity. From our publisher we learn some thousands of these were sold as soon as printed; and an edition, advertised by Mr. Gilbert as a “copyright edition, printed from the originals” appeared—which evidently was a reprint of the abridged edition spoken of above, as *every abridgment and altered word was faithfully followed*.*

As the present edition cannot be superseded by a more complete one (for every word of the originals, as we said before is now reprinted) it has been thought desirable to append a short history of the Trials consequent upon the appearance of the Fly Sheets. When they first came out they produced a great sensation: and an outcry was at once raised against their personality. Various practical abuses had been shown in No. 1 to have resulted from the exclusive and partial mode of administration. This could not be done without reference to names and acts of individuals. The system in fact is comprised in the men. It is a fact which speaks highly for the purity of intention with which the Fly Sheets were projected that their circulation was almost entirely confined to the ministers.

The Conference of 1847 launched against them a condemnatory resolution: and a declaration repudiating any connection with them was drawn up for signature by the ministerial body. Pamphlets were also printed and circulated in reply, which rivalled them in personalities, and imitated their complained-of anonymous form.

As some 70 preachers refused to sign this declaration; and as about half of that number refused to give any implied denial of authorship, it became necessary to drag the supposed delinquents to light in some other way; and a tighter screw of a different construction was produced by the officers of the Holy Inquisition. The latest invention for “putting to the Question” was very simple, though very sharp. It consisted of an *authoritative inquiry* addressed to suspected persons, in the form of a brotherly question, as to their connection with the authorship of the Fly Sheets. If the suspected *denied* the authorship in answer to such inquiry, the suspicion would be brought by that denial more nearly home to its legitimate victims. If an *acknowledgment* of the authorship was thus obtained, the punishment could without further trouble be inflicted upon the real criminals. If all reply to the inquiry was *refused*, the individuals refusing might be condemned for contumacy.

* Instead of calling this a *copyright* edition, we recommend Mr. Gilbert for the future to designate it a copy *wrong* edition, as it is abridged of more than 20 entire pages; some of the abridgements, being of those parts most interesting to the public: for instance, the whole of the comparison or contrast between Dr. Newton and Mr. Caughey—occupying in this edition \pm pages 70, 71, 72 and 73, is omitted.

THE TRIALS.

"Are you the author of the FLY SHEETS? answer the question 'Yes' or 'No,' without any prevarication,"—*Proceedings of Conference, 1849.*

"I am charged with being the author of an anonymous work : am I compelled to confess? By no means: I am under no such necessity I MAY BE SILENT: I MAY REFUSE TO ANSWER."—*Methodist Magazine, April 1847. Page 331*

"It will be thought by impartial men a partial deed."

R. M. Bunting's Speech, Harrison's Report, p. 96.

At the meeting of Conference, when the brethren's names were called over the Rev. George Osborn, styled by Dr. Beaumont, the Accuser of his brethren, said, he had a "friendly complaint" against Mr. Fielden and several brethren who had not signed the Declaration.

Dr. Beaumont said it was unworthy of Mr. Osborn to begin with an aged man pressed down by infirmities—why not begin with a man of sufficient vigour of mind and body to defend himself? "Why not," said the Doctor, "begin with me?" In the midst of much confusion and excitement, Mr. Fielden lifted up his right hand, which was trembling from weakness as an aspen leaf, and said "This hand for years has not been able to write a line!" Mr. Osborn expressed himself satisfied with the answer.

MR. WALTON'S CASE.

Previously to the last Conference Mr. Walton was tried at the instance of Percival Bunting, at a *Minor District Meeting*, for being, as was affirmed, "cognizant and concerned in the preparation of one or more of the Fly Sheets." The principal witness against him was the Rev. W. T. Radcliffe, whose testimony was to the following effect:—That he, Mr. Radcliffe, when he was Mr. Walton's ministerial colleague at York, saw on his study-table a manuscript in Mr. Walton's handwriting, in which were some sentiments that afterwards appeared substantially in Fly Sheet, No. 2. *This manuscript Mr. Radcliffe looked over while Mr. Walton was absent from the room, having taken that opportunity of examining without permission, what lay on the table.*

He, however, concealed the discovery he had made from the person whom it affected. The meanness and treachery of this conduct need not be pointed out. Mr. Walton acknowledged that such a manuscript had been written by him, and that he had lent it to a friend for perusal; but he denied that it had been published with his consent, or that he was in any way concerned with the production of the Fly Sheets. It does not, indeed, appear that what he had written was, in any proper sense, published at all,—the evidence extending only to the similarity of a few opinions and phrases, as recollected by Mr. Radcliffe, to some of the contents of a paper which was not printed till months subsequent to his act of prying. Upon this showing the great object of the district meeting seems to have been to get from Mr. Walton the name of the friend to whom his manuscript had been lent. That name, however, he positively and perseveringly refused to give up, assigning as his reason that he was bound in honour not to do so. For thus acting, he was handed over to the Conference as a delinquent, and eventually received a public reprimand from the chair, besides being pronounced disqualified for the office of a Superintendent.

Alas, that the rest should have to be told! Mr. Walton's pertinacious fidelity to the promise he had made was thus dealt with.

"Dr. Bunting reminded him that his *prior* obligation was to Christ and his church, and his brethren in the ministry; and that no subsequent pledge could release him from this his prior obligation, This principle he happily illustrated

by a reference to the oath of privy councillor—from which, and his loyalty and duty to the sovereign guaranteed thereby, no subsequent private engagement could release him.”

This piece of information we have copied from the *Watchman* newspaper, being desirous to rest our case upon statements made in the interest of the Conference. A similar sentiment to this of Dr. Bunting is, in another report attributed to his son, and is there said to have been *applauded* by the Conference. This may or may not have been the case; but the serious violation of honourable feeling implied in such applause is more than established by the following resolution of the district meeting on Mr. Walton's case, which was undoubtedly sanctioned and confirmed by a formal vote of the Conference.

“That the attention of this meeting having been incidentally directed to brother W. T. Radcliffe, this meeting expresses its sympathy with him, and its persuasion that he has acted an honourable part.”

What can be said of these things, but that the power of the Conference was, in this instance directed to the breaking down of the integrity of one of its members, and the encouragement of the perfidy of another! They reward baseness and punish fidelity. Such proceedings as are here described must go far toward nullifying any religious influence possessed in connection with them, and will do more harm by the vicious lesson they teach in the form of example, than the preaching and praying of the whole “venerable assembly” can remedy.

Nearly all the ministers who took part in this trial, which had for its object “the breaking down of the integrity of a brother minister,” have deservedly sunk in public estimation by their conduct. Messrs. Pemberton and Ryan were so eager to be in time to give their evidence at the Manchester Minor District Meeting, that one of them omitted the whole of the Sunday evening service, and the other shortened his, that they might travel by train on the Sabbath evening to Manchester; though they would have been able to get in time, if they had not gone till Monday morning. The opinion of many is that these two hailed the occasion in anticipation of future honours and appointments.—With these gentlemen must be classed Nehemiah Curnock, for it was to him that Mr. Radcliffe communicated the fact of his own base conduct in Mr. Walton's study. Mr. Curnock abused the confidence placed in him by Mr. Radcliffe and secretly whispered this great secret to others,—Mr. Curnock must henceforth expect no colleague to entrust to him a secret.

“Next faithful silence hath a sure reward:
Within our breast be every secret barr'd!
He who betrays his friend shall never be
Under one roof, or in one ship with me;
For who with traitors would his safety trust,
Lest with the wicked heaven involve the just?
And though the villain 'scape awhile, he feels
Slow vengeance, like a bloodhound at his heels!

HORACE, b. 3, ODE 2.

MR. EVERETT'S CASE.

Many of the Wesleyan Ministers, (apparently without any sufficient cause,) had fixed their suspicion of authorship principally upon James Everett; he had been a Wesleyan minister for nearly half a century, during the whole of which time he has preserved an unblemished reputation. He is a man of considerable talent and attainment, an excellent preacher of the Methodist class, and an author of some literary celebrity. Upon him, therefore, what has been hypocritically called “the friendly examination” was brought to bear, at the last Conference,

with a peculiarly forcible determination. He was summoned to appear before the bar of the house, when Dr. Hannah, the Secretary, said,

"*Mr. Everett, are you the writer or author of the Fly Sheets?*"

To this Mr. Everett replied,—

"Am I the first on the list of those who have not signed the declaration? When the brethren whose names occur in the minutes before mine have answered the question, then will I."

On the question being pressed, Mr. Everett demanded the name of his accuser, the charge against him in writing, and an opportunity to defend himself in a constitutional way. This only appeared to produce derisive cheers.

On being told that he was strongly suspected, and that for this reason he was questioned, he, after several apt replies, which he gave with much self-possession and dignity, said,—

"I will answer no questions. I know the temper of this Conference. An answer shall never be extorted from me."

After some remarks from the platform, Mr. Everett asked the Conference what motives induced them to fix on him, merely on suspicion? This called forth tremendous cheers, and on being told he was the most suspected, his reply was,

"If I am the most suspected, then there must be the most evidence against me. Produce it."

On the original question being again proposed, he replied with great firmness,

"I will not answer the question. I will never submit to an inquisition."

This remark elicited most unrestrained expressions of disapprobation from the Conference.

It being found that Mr. Everett would not answer the questions, he was desired to retire to his seat."

The consequence of this mock trial* was, that *Mr. Everett was expelled from the Wesleyan Connexion*, his alleged crime being that of contumacy.

MR. BURDSALL'S CASE.

Dr. Hannah then called for Mr. Burdsall, who, though evidently enfeebled by age, came forth with much firmness to be put to the question.

He also gave a firm refusal to answer any question; if accused of any crime, he required the charge to be presented. For fifty years had he been in the ministry, and he had never before then been questioned in that way. "Am I accused?" asked he ("yes, yes!" replied many voices.) "Then by whom am I accused?" was the prompt reply. He, too, giving forth no answer, was desired to resume his seat. Mr. Burdsall was eventually censured from the chair.

MR. GEORGE'S CASE.

The President then asked Mr. George whether he had "any participation in the 'Fly Sheets.'" (Loud cries.)

Mr. George said he found himself unexpectedly in a very awkward position.

* It undoubtedly happens, much oftener than it should, that a person guilty of heinous crimes, being brought before his judges, nothing can be alleged against him but appearances, or violent presumptions. If the accused has the *question* given him, he has sometimes the strength to outbrave it, and not confess a tittle. What must be done in this case? Must he be condemned! No! The judge cannot exceed his commission, he cannot condemn a man to the gallows upon any presumption how violent soever. The party must either confess his crime, or be fairly convicted by witnesses of good reputation, persisting and agreeing in their evidence against him. Where these circumstances are wanting, the greatest malefactor upon earth must be acquitted, and the judge not wanting in the least to his duty, consequently the command of God for punishing malefactors amounts to this—*You shall punish only those who are CONVICTED of the crimes they stand charged with.*—BAYLE.

The President said that having forced himself into it he must now answer the question.

Mr. George said that he had reasons for declining ; and would, with permission of the Conference, assign them. (Loud cries from every part of the Conference—" Answer the question 'yes' or 'no!' we don't want your reasons," &c.)

Mr. George was proceeding to state he would give his reasons for not replying to the question in a simple "yes" or "no," when the chair told him that he was not thus to "evade the question." Many voices were heard shouting, "answer the question!" to all which Mr. George replied, "I cannot give up my personal liberty. I cannot act in opposition to my conscience."

Mr. George was degraded from the superintendency, and directed to be severely censured by the President. On being censured from the chair, he said "I submit to the decision of Conference, but am not conscious that I have merited a reproof."

MR. GRIFFITH'S CASE.

The President then resumed his interrogations :—" Mr. Griffith, the Conference has, by an almost unanimous vote, condemned the *Wesleyan Times* newspaper ; and expressed its opinion of any minister who shall countenance it. In the name, then, and in behalf of this Conference, will you engage not to report to the *Wesleyan Times* ?"

Mr. Griffith : I will pledge myself not to communicate to the *Wesleyan Times* when every member of this Conference pledges himself not to communicate to the *Watchman*.

Other questions were proposed, to which he replied, that till Conference prohibited communication to the *Watchman*, he could not engage to cease communication with the *Wesleyan Times* ; that if the Conference would aid him in putting down the one, he would aid them putting down the other ; that if others would abandon the *Watchman*, he would abandon the *Wesleyan Times*. Further than this he would not go.

The question was then put to him, "Are you, or are you not, the author of the 'Fly Sheets?'"

The question was repeated, and he was required to give his answer directly—"yes" or "no;" to which he replied, that he would give his reason for not giving a mere answer of "yes" or "no."

This was not allowed him. He declined to answer the question at all, since the Conference would not hear the grounds on which he took his stand.

MR. DUNN'S CASE.

The President : Mr. Dunn, in the name and in behalf of the Conference, I ask you—"Are you the author, or the writer of the 'Fly Sheets?'"

Reply to the question by a simple "yes" or "no." "I must request," said Mr. Dunn, "to give my answer in my own way. Such conduct is unprecedented, and would not be allowed, in any court in the kingdom. It is harsh treatment."

The President assured Mr. Dunn, that it was not his wish to treat him harshly, and again put the question.

"Unless," said the interrogated, "I am allowed to preface my answer with a few observations, and to give an explanation of the course I mean to pursue I do not mean to reply to the question."

The President said that Conference had much business to dispose of, and that there was no time to be lost in needless statements.

Mr. Dunn rejoined, that when the Methodist life or death of men was at stake, Conference had no business which required more patient attention.

This altercation at length terminating, Mr. Dunn recommenced:—It will be remembered by many present, that, when two years ago permission was asked by Mr. Osborn to test the brethren, I entered my protest against the measure, and said that it would breed discord, that it savoured more of Rome than of England, Popery than of Methodism.

The President rose and said with great emphasis—Mr. Dunn is out of order. I will not sit in this chair to have this venerable assembly assailed as Papist. Your proceedings are not inquisitorial. Mr. Dunn must confine himself to the language of decency. You shall have justice, Mr. Dunn, but you shall not insult this venerable assembly. These sentences were followed by loud and voiciferous cheers from all parts of the Conference.

Again making an attempt to reply, but being told by the President that all the Conference would listen to was a categorical answer, yes or no, Mr. Dunn replied again that if he were not allowed to make explanatory observations, he would give no answer at all.

He then retired to his seat, the President observing, “You have had an opportunity to clear yourself with your brethren, and you have used it to insult the Conference!”

Mr. Learoyd remarked, that, at the Liverpool Conference he understood Mr. Dunn to have disavowed any connection with the “Fly Sheets.”

The President inquired whether Mr. Dunn had deputed Mr. Learoyd to make this statement?

“No,” replied Mr. Dunn, in a tone and voice that showed the decision and earnestness of the man.

The President said that Mr. Dunn had had “full liberty” to reply to the question.

“I deny it,” said Mr. Dunn. (Great confusion and sensation.)

Mr. Naylor moved, and Mr. Duncan seconded Mr. Dunn’s immediate withdrawal from the Conference—he had given the “lie direct” to the President.

Mr. Dunn attempted to reply, but was unable to obtain a hearing.

Many urged that the motion should be put; but Mr. Naylor was very reluctantly induced to withdraw it on the President stating that he was quite satisfied that the chair was supported by the Conference, and that it would not comport with the dignity of the Conference to do anything rashly.

The Conference afterwards consented not to require from Messrs. Dunn and Griffith an answer as to the authorship of the “Fly Sheets,” but required them to submit to the following stipulation, which we are sure they could not have accepted, without compromising their self-respect:—

“FIRST,—That they be reprovèd from the chair of the Conference, and be considered to be disqualified, at present, from being Circuit Superintendents.”

“SECOND,—That they fully satisfy the Conference, if not as to their recent conduct in the matters in question, yet, at least as it respects the course they will pursue in future, and that for this purpose they give to the Conference an absolute and unequivocal pledge of their resolution at once to discontinue their publication of the *Wesley Banner*, and their encouragement of other hostile and offensive publications; and that they also pledge themselves to abstain from taking part, directly or indirectly, in any agitating or devisive proceedings which may be pursued by others, either as to recent acts of discipline, or as to the settled principles and laws of the Connexion.

These terms were proposed to them with the following intimation, “That failing these conditions, they leave the Conference, no alternative but that each of them be forthwith put away from being a member of the Conference or in connection therewith,”

They returned a written reply, giving their reasons at length for their “contumacy,” and conclude by saying, “the conditions are of so degrading a character, that as, if complied with, would necessarily counteract our ministerial use-

fulness, we are not prepared therefore to submit to so unrighteous a judgment."

The expulsion of Messrs. Dunn and Griffith was then put and carried unanimously, with the exception of Mr. Bromley, who spoke a few words, and lifted up his hand against it.

MR. BROMLEY'S CASE.

The President having stated Mr. Bromley's case, several times put the question, "Are you the author or writer of the 'Fly Sheets?'"

Each inquiry elicited precisely the same reply, and, in the same decisive tone, "I have no answer to give to you, Mr. President, or to this Conference, on any subject under the sanction of the law of 1835;" adding, at length, "I am prepared to assign my reasons when you are prepared to hear them."

The President presumed that the Conference was not going to submit its laws to discussion. "You have rejected our system of discipline. To put friendly* questions has always been our usage. From the beginning Conference has asserted its right to put any question to any of its members."

Mr. Bromley: "From the beginning it has been the right of every member of the Conference to withhold an answer."

A discussion on the first Minutes that were issued was terminated by Mr. Bromley saying, with much earnestness, "I have no answer to give, and I will give none!"

"I never can consent to submit to the law of 1835—a law so false in its statements, and so wicked in its principles."

No sentence was passed on Mr. Bromley.

We have no doubt that the Conference acted with the wisdom appropriate to its craft in the selection of victims which it made; but the very cunning displayed proves that no higher object was aimed at than that of preserving their endangered polity, by making an example of those who could be neither intimidated nor coaxed into silence. It is this, and not a desire to free itself from MORAL contamination, which most exactly accords with the conduct pursued by the Conference in the expulsion of Everett, Dunn and Griffith.

But it is urged in the language of the Conference defence, that "the intense bitterness of feeling, in reference to certain excellent ministers, and the other grossly offensive and libellous personalities," by which the Fly Sheets are characterized, justly expose their authors to the charge of immorality. We have no hesitation in stating that this accusation is not sustainable in any sense appropriate to the subject. And we add, that we cannot imagine it to have been sincerely made. To know anything about the working of Methodism, is to be conscious that this system is kept together, in a great degree, by the injurious personalities against the disaffected which are industriously circulated through its societies. No police intelligence relating to the rogues of the land is more perfectly spread, than intelligence relating to the disturbers of Conferential peace is spread from end to end of the Wesleyan community. We could, moreover, easily furnish our readers, from the records of former controversies, with some of the choicest specimens of vulgar defamation afforded by the English language, which

* "*Friendly question.*" What an admirable illustration of the following subtle syllogism:—

"Treating one's neighbour ill from a principle of charity is a good work."

"Now it's treating him ill from a principle of charity to give him such ill treatment of any kind, as may oblige him to get instructed, and heal the diseases of his soul, (i.e., in Presidential phraseology, to make him *purge* himself,) It's therefore a good work to give him this sort of ill treatment."

"This is one of the most *dangerous*, and at the same time the most *absurd* sophisms in morality that ever was framed; or by this rule one might justify the most execrable actions."—BAYLE.

have upon them the Book-Room imprimatur, but which, being on the side of Conferential domination, were visited with encouragement instead of reproof. The present controversy, too, as conducted by the agents of the Conference, has abounded with slanderous insinuations and attacks upon character which have far exceeded anything that appeared in the 'Fly Sheets.' See "Vates" and "Papers on Wesleyan Matters" and other anonymous Tracts. Yet the discovered author of the one, J. W. Thomas is honoured with a deputation to Ireland; J. Hannah, who patronised this vile publication, is raised to the office of secretary of Conference in proof of the abhorrence in which Conference holds anonymous slander! While the Mission House circulates, and the Book-Room makes a gain of the vile "Papers." Hypocrisy! And the Watchman, whose staple article from week to week is vituperation and slander of the utmost intensity and virulence, is deemed worthy of being constituted the Conference Gazette! What cant! What inconsistency are the order of the day! MORAL resentment is no respecter of persons. Why, then, has not equal justice been done to the faults of both parties in this respect? Why? Because there was no thought of justice in the case; and it was *party*, and not moral, *resentment* which was entertained.

There is one plea offered by the defenders of the Conference in justification of its conduct which we will just notice. It is said such investigations always characterized the administration of Methodist discipline. Now we admit that every officer is subject to an examination as to his religious experience or character. But we contend such an application of the custom of questioning as was practised in the Conference of 1849 was never contemplated by the law. It was never intended to convey a right to carry this examination into any matter whatever to which they might think fit to apply it. We think then on Methodist as well as on higher or moral grounds, Messrs. Everett, Dunn, Griffith, Burdsall, George and Bromley were justified in refusing to reply to the questions put to them: and it was an act of impudent assumption to put them. To those who thus endeavoured to entrap them each one might have said, when I gave you authority to investigate my conduct I did so, confiding in your honour for the preservation of the compact between us. I never dreamed of submitting to a scrutiny on your part directed only by a spirit of unlimited impertinence: and I hold you guilty of administering a Christian trust with the base intentions characteristic of a COMMON SPY.

We close our eventful history with the following remarks from the Daily Times of September 3rd:—"Whether such a course be right or wrong, it is at best perfectly unique in this country. No other British tribunal possesses or claims the authority to put "a brotherly question," to a suspected person, and require "a frank and brotherly answer." The rule of all our courts, both ecclesiastical and civil, is charity, which "hopeth all things," and assumes every body to be innocent till he is proved to be guilty. These gentlemen are punished on mere suspicion, and for refusing to criminate themselves. We never heard the like in this country, at least in modern and peaceable times. Talk of the Star Chamber! A man might hold his tongue before that Court, stand his trial, and escape if the evidence failed to support the charge. Of the party themselves, the "Fly Sheets," or the usual practice of the Conference, we know next to nothing. We take these proceedings on the statement of the Conference, and we pronounce them at once A GROSS OUTRAGE ON OUR OLD ENGLISH PRINCIPLES OF FAIR PLAY."

In closing our remarks we ask, is any apology necessary that a "Wesleyan Minister who is not yet expelled" should have dared to superintend this edition; and for having put into form a few facts and scraps furnished by the publisher—and also for having ventured in the nineteenth century to make a few remarks on the Methodist Conference? We think not; and the public will think not; whatever George Osborn may think.

We have not attended the Conference for some years: and by the way, we would just mention that one reason why the decisions of Conference are so unanimous is this—the liberal party whom we own are a minority, have for the present given up attending Conference; believing they have but little chance of success yet; and knowing from bitter experience that every indignity is continually heaped upon them when there. We confess when we read in that fearless and talented paper, the *Wesleyan Times*, an account of the TRIALS of the brethren: or as the Conference calls them "THE CASES"—for even Conference thinks it were too great an outrage to designate such proceedings TRIALS—we felt our furrowed cheek red with shame; and for once we regreted we were not there to hold up our hand, though it might be like Fielden's "trembling as an aspen leaf," to testify before God and man our strong disapproval of the proceedings of Conference. We looked the *Wesleyan Times* over and over again for names of men whom we hoped to see standing forward as the defenders of the oppressed—and as the approvers of the man who "having sworn to his own hurt, yet changeth not," but alas! in all that burning record they are absent—or speak with bated breath, or half applaud the deed!

Are we to be punished, if discovered, for making these remarks? Let George Osborn, if he likes, prepare another purge more bitter and more drastic than the last: and send again and again his letters, stating "he is afraid either his letter to us or our answer to him has miscarried, as he has not yet our reply." We say, WE DEFY HIM AND HIS TEST! and should our non-signing lead to our censure or to expulsion, let it be so; since every such act by Conference shall raise us a thousand friends and them ten thousand enemies. Such another victory would prove their overthrow.

We hesitated at first when solicited to write this introduction, and we are conscious of having already inserted a few lines that we read to a member of the Conference some weeks ago. Our position is therefore critical: for while Conference formally thanks Radcliffe, and declares he "has acted an honourable part," and in testimony of approval stations him with the ex-president, who does not see that they hold out by such resolution and conduct their approval and their patronage to spies and informers? But we think the brother we allude to is made of better stuff;—yet in the days of a Radcliffe, a Ryan, and a Curnock, who that writes or reads to a friend what he has written, is safe?

Persecution of every quality, from the most refined to the most vulgar, we have been used to. For who is there belonging to the liberal portion of the Conference but has had many a heavy blow and many a great discouragement. Should a man but speak against the iniquity of a State Church like Stephens, or be in favour of the Abolition of the Corn Laws like Melson: should he try to promote the temperance cause like Tabraham, or be the advocate of revivals, and the friend of such revivalists as Caughey or Greenberry—let him prepare himself for a life whose history when recorded, shall be as the roll of Jeremiah the prophet, "written within and without with lamentation and woe."

What a book of sighs and tears would be the *Lives and Sufferings* of the NONCONFORMING Methodist Preachers. Talk of the Fly Sheets! why the plain unvarnished history of their sufferings and paltry and contemptible treatment would lay open a scene that would sicken the heart of every man. In the retirement of our study, or sequestered in our garden arbour, we have of en talked with the kind brethren who have called to pay us a friendly visit:—one lovely evening, after the close of last Conference, the sun was setting with unusual splendour, bathing the beautiful landscape with his glory, when we were

conversing with a brother on the proceedings of Conference, the Fly Sheets, etc.: we expressed to him our regret he had not held up his hand against their proceedings, when the old gentleman, laying down his pipe, 'heaved a sigh, long drawn and deep, as though remorse was there,' and said, 'My brother, do not add to my misery; I feel ashamed of my seeming neutrality: but alas, with my family, and at my time of life, could I brave the famine and the cold of a Shetland appointment? My life,' continued the venerable old man, 'aye, and your life, would make a more telling Fly Sheet than any that has yet appeared. The indignities I have suffered, in previous years, would break the spirit of any man. After a few years' independent action in Conference I found my brethren grow shy of speaking to me in the presence of any of our leading men: then my motives were misjudged, my conduct misrepresented, and as a consequence, my mind painfully wounded, and my character injured. I saw the hopelessness of the struggle, and I said, it is enough; I will cease my strife. And so, my good sir, has the body of the neutral brethren been manufactured.' We assented to his statement, and begged that he would re-light his pipe; but he declined, and giving us his blessing, we parted with him at the gate. With a heavy heart "We returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed! and they had no comforter; and on the side of their oppressor there was power; but they had no comforter." Then said we, "Envy not the oppressor; choose none of his ways:" "oh my soul, come not into their secret; unto THEIR ASSEMBLY, mine honour, be not thou united!"

The Fly Sheets need no recommendation of ours. Conference by its mad conduct has done more to cause their circulation broad-cast over the land than a thousand pounds spent in advertisements. We pledge ourselves to this edition being a correct reprint of the copies we received through the post. We have said enough. What we have written we have written. All being well we may possibly be at the London Conference: for though of late we have not often let our honour be united to their Assembly, yet could we be satisfied our worthy lay brethren would present themselves at the doors of Conference, and demand an interview with the president, that the wrongs of a generous and an insulted people might be made known, then would we be there; and if no abler advocate comes forward, our voice again shall be heard on the people's side: and should the Dictator himself, and all his cohorts, cry "mackerel and old clothes," we will have our say—

" Cesar's ambition shall be glanced at :
And after this let Cesar seat him sure,
For we will shake him, or worse days endure."


We shall be prepared to defend what we have advanced—and, God being our helper, we will do so.

In witness whereof, we hereunto set our hand, this twenty-fourth day of November, 1849.

A Wesleyan Minister

WHO IS NOT YET EXPELLED

RECOMMENDATORY NOTICE.

 "If you get the one published at Birmingham, by WILLIAM CORNISH, and in London by Bartlett, 32, Paternoster Row, and printed by E. Ward and Co., you will have, as far as we have examined, a faithful reprint, with one or two verbal exceptions, of all the numbers of the 'Fly Sheets,' now first reprinted in one pamphlet, at the moderate price of 1s.—cheap enough for a closely-printed pamphlet of 96 octavo pages. One of the other editions is a mere catch-penny thing, not containing a tike of the 'Fly Sheets.'"—The Wesleyan Times, October 15th, 1849, page 700.

FLY SHEETS

FROM THE

"PRIVATE CORRESPONDENT."

No. 1.

ON LOCATION, CENTRALIZATION, & SECULARIZATION.

SECOND EDITION ENLARGED.

"I beseech you, if ever you loved me, and if you now love God and your brethren, to have no respect of persons in stationing the preachers, in choosing the children for Kingswood School, in disposing of the yearly contribution, and the Preachers' Fund or any other public money; but do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality."—Wesley's Advice to his Preachers. Works, vol. xiii, p. 217.

"During this period [the last thirty years] our legislation bears intrinsic evidence of being the production of one superior mind. Other parties may have contributed original suggestions, and emendations, but it is obvious that one master hand, for the last generation, has framed the great majority of the acts of our Conference. Besides many minor regulations, dispersed through our annual Minutes, the invaluable system of finance, particularly in the department of the Contingent Fund; the entire constitution of the Missionary Society, of the Theological Institution, and of our Sunday Schools, were framed by the same honoured Minister [The Rev. Jabez Bunting.] There are two other public documents which have contributed, in as high a degree as the best productions of our fathers, to promote the spirit of ardent piety and high toned Christian morality, in our ministerial community, composed by him; the 'Instructions to Missionaries,' and the 'Liverpool Resolutions.' These being, by authority, annually read in our District Meetings at home and abroad, and made the subject of serious conversation and prayer, exert a paramount influence in forming the principles, habits, and characters of our ministers; and essentially contribute to the preservation of the primitive spirit and discipline of Methodism."—Grindrod's "Compendium." Introd., p. 15, 16.* Mr. Grindrod's sentiments are echoed in the "General Report of the Wesleyan Centenary Fund," p. 15.

We have selected these two mottoes with a view, first, to shew that Doctor Bunting's whole system of government has been opposed to the advice and practice of Mr. Wesley; his system being one of EXCLUSIVENESS, FAVOUR-

* Just try the Doctor, in the outset, by the "Liverpool Resolutions," referred to by Mr. Grindrod, and which are characterised as the reverend gentleman's own.

DR. BUNTING'S ADVICE TO PREACHERS.

1.—"Let us consecrate ourselves fully and entirely to our proper work." Minutes, 1828, p. 148, &c.

PRACTICAL INFLUENCE ON THE DOCTOR HIMSELF.

1.—The proper work of a Methodist preacher is to preach the gospel; a work which has been attended to but very partially for many years,—the Doctor excusing himself from week-evening preaching totally, and the greater part of the Sabbath toil.

ITISM, and SELFISHNESS, as exemplified in the formation and packings of his Committees, his opposition to open, free discussion, in the general assembly, on the more politic and public affairs of the Connexion, and his invariable attempt to confine the knowledge, the power, and privileges of the body to his own chosen few : and secondly, to shew the slender influence the rules, which

2.—“Let us covet earnestly the best gifts to qualify us for an acceptable, and useful ministry.”—*Ibid.*

3.—“Let us frequently read and carefully study Mr. Wesley’s Rules of a Helper—which relate to the duties of a Preacher and Pastor.”—*Ibid.*

4.—“Let us have recourse even in our old established circuits to the practice of preaching out of doors—seeking, in order to save that which is lost.”—*Ibid.*

5.—“In every circuit, let us try to open new places; try again places which have not been recently visited.”—*Ibid.*

6.—“Let us be increasingly attentive to the supply of the country places already on the plan.”—*Ibid.*

7.—“Let every Methodist Preacher consider himself as called to be, in point of enterprize, zeal, and diligence, a home Missionary.”—*Ibid.*

8.—“Let us especially, in the large and old societies, employ some active and zealous men—for the formation of new classes.”—*Ibid.*

9.—“Let us encourage public prayer-meetings.”—*Ibid.*

10.—“Let us, at least, in every large town, establish weekly meetings for the children of our friends.”—*Ibid.*

2.—Instead of the “best gifts,” he has coveted the highest honours, the best and most easy places, together with the most lucrative posts; the whole of which have unfitted him for an “useful,” and in some instances, for an “acceptable ministry.”

3.—That he has read and studied them, there is no doubt; but when was he known to practise them? What says he of the pastorate, except when invited to the tables of the rich?

4.—London, Manchester, Leeds, Liverpool, &c., are “old established places.” Was it ever heard that he “ever preached out of doors” in any one of these places, during his station in them? Has he preached once out of doors in London, where he has been resident for a series of years, and where there are hundreds of thousands that want seeking and saving? Is he known to go out of his way to save one?

5.—Can one “new place”—not one new place of worship (there is honour attached to that) be named—say, since the advice was given? We have not heard of one: nor was he remarkable for such adventures.

6.—What are the country places he supplies?

7.—How does this fit the great Locator who argues in favour of keeping his favourites in office, that the argument may reach himself? Was he ever a Missionary in enterprize, zeal, and diligence? How delightful from a man who has contrived to box himself up in London for years, with full pay and half-work!

8.—This harmonizes admirably by either allowing himself or encouraging others, to discountenance or expel such men as David Greenbury, and the Rev. James Caughey, from the pulpit; who, in a couple of years, have formed more new classes than Doctor Bunting has done through the whole period of his Methodistic life.

9.—When is he ever seen encouraging them by his presence? Never.

10.—This comes well from a man who, if ever he attended to the children of others, has neglected the work for years, instead of attending to it weekly; and who has been one of the last to take Mr. Samuel Jackson by the hand, to encourage him in his laudable zeal to save the youth in the schools.

he has imposed upon others, have had upon his own principles, habits, and ministerial character; adopting, by his conduct, the language of those of the clergy of the Established Church, who, in consequence of having run themselves out of health, wealth, and credit, insist on their parishioners "doing as they say, not as they do."

11.—"Let us meet the Societies regularly on the Lord's day, and frequently on the week-day evenings."—Ibid.

12.—"Let us revive, where it has been neglected—in every place the observance of—watch nights, private and public bands, and quarterly days of solemn fasting and prayer."—Ibid.

13.—"Let us be diligent in pastoral visits to our own people at their own houses, especially to the sick, the careless, and the lukewarm."—Ibid.

14.—"Let us pay particular attention to backsliders, and in the spirit of meekness restore such as have been overtaken in a fault."—Ibid.

15.—"The various articles in this Minute should be read by every chairman at the next regular annual meeting of his District, and made the subject of serious conversation among his brethren."—Ibid.

11.—Where are the Societies that he meets? Is not this, like all other ministerial and pastoral work, thrown upon others?

12.—It would rejoice our hearts to hear tell of his attending practically to the duties he here imposes upon others; of course, the public part,—for we know nothing of his fastings once a quarter, though we know something of his work at the tables of the rich in the interim.

13.—How stands he here again? Alas, "Thou art weighed in [thine own] balances and found wanting."

14.—Particularly, we suppose, such as P. C. Turner; overtaken with something more than a fault; but not the thousands, most of whom—if they erred at all, only erred in judgment. who were sacrificed at Manchester, Sheffield, Leeds, &c., in Doctor Warren's case; one of the preachers, in Cornwall, in the latter instance, declaring, that if he did not turn the dissentients out of the church, Doctor Bunting would never forgive him. The latter are to be pursued, as by Bonner and Gardiner.

15.—This Minute the Doctor has either read himself, or heard read for a period of twenty-six years, and we see how admirably he has improved under it; to say nothing of the devout and judicious conversations on its different parts!

How does all this look with the Doctor's "Let us?" We are reminded of, "Do as I say, not as I do." And yet this man is to be lauded for stamping his image on a system which condemns him—for making of which he is the chief transgressor. On any of the brethren not acting up to the spirit and letter of the advice given, or any established rule, no one is more forward in bringing the transgressor to book for it before the Conference, than the Doctor—though the breach may have been a mere oversight: none more ready to enforce the language of Mr. Wesley—"Do not mend, but keep our rules." Now, if the law-giver be allowed to violate rule, why not those who are destined to be law-keepers? If any one may violate rule, why not two—why not ten, twenty, any given number—nay, the whole body of preachers? Admitting only one privileged transgressor to move on unmolested, in the present day; still we have to look at the precedent, which will, in all probability, be pleaded by posterity: not immediately, it may be, though Mr. John Scott, who has been in training some time, is not without hope, that he will be quietly permitted to enter into the succession. It will be pleaded: if one is found artful enough to create such a position, and tough enough to maintain it; others, besides Mr. Scott, will be found looking wistfully after it. Let it not be imagined for a moment that we object to the Minute: it is admirable; and the men who maintain it are the men in whom we glory. But we abominate the act of industry, zeal, and piety, without its experience and practice—the act of making laws without keeping them. Did John Wesley act thus? Was he not a pattern of obedience to all the laws he enacted? Did he not lead the way in every thing? Here Doctor Bunting is left immeasurably behind—behind the feeblest preacher in the regular work—is the tail instead of the head! If we cannot break the neck of such inconsistency, we are resolved to expose it in all its odiousness and criminality.

As our object in these sheets is not to sow discord in the body, we are anxious to preserve them, as far as possible, within the range of the priesthood ; and whatever may be the quality or amount of sensation produced in the ministerial circle, we are resolved at least to make the attempt to diminish, if not to remove, the evils of which complaints have been so long made by one class of men against another. That impatience and dissatisfaction have been, and are still felt, by many of the more reflecting, on the large amount of expenditure, both of talent and money, when set against the meagre report of good done by men in office, in the Wesleyan Institutions, cannot be denied : and that the enquiry which has often been privately awakened, has not called for public investigation, is matter of surprize. Take for instance, the Missionary Report, which will receive more special attention as we proceed. Though the general accounts are annually made public, yet how few in the great mass read them at all ? The act, therefore, of condensing them, on a page at the close, and placing them in an inviting form under the eye of the Methodist public, seems very desirable on the part of those who are anxious to conceal anything like extravagance. But that which serves the mass, is not sufficient to satisfy the few, who are anxious to find all correct in the detail : and it is hoped, that attention will be no longer permitted to slumber over the abuses which our sheets are destined to point out ; and underneath the weight of which, as well as the nod of the dictator, so many have been heard to groan ; anticipating, at the same time, the moment, when either some voice, like the present, shall bid them throw them aside, or some kind providence shall sever the chain that has bound them. The burdens have accumulated with the most artful imperceptibility ; the chain thrown around the mind of the preachers, and grasping over the power of office, has been woven of silken threads ;—most hard to sever, and most difficult to detect, till even these laws have become stringent :—and now the Index-hand, pointing to the seat of tyrannous power, may be the means of destroying the artful policy on whose foundation the superstructure of abuses has been raised, stone by stone, at least, for the last twenty-five years. Such, we think, in few words, may be reckoned upon, as a very natural consequence of a proper circulation of our “FLY SHEETS.”

Just a word or so on the manner of our performance. The caustic power employed, and the honest expression of indignation manifested at all manner of abuse, will be differently received by different persons : but, after all, it will not be so much at the general manner that objection will be taken by that portion of the preachers which will be found to sympathize with us, as in the choice of weapon. It is an axiom with some in this style of warfare, that the Damascus blade is preferable to the Birmingham gun, or the sledge hammer ; the one description of weapon, they tell us, is mortal at a blow, but the other mangles, and tears, and leaves the victim just in the state in which commiseration may be excited in his behalf ; adding, that the keener the edge, and the more perfectly gentlemanly, but cold sarcasm of a polished style, is much more deadly, than more homely personal allusion. To this, we reply,—we are plain men ; we have to do with Truth and Abuse ; every nation avails itself of the privilege of using its own weapons, and of observing its own mode of warfare. Were fine writing our object, we would labour to be coldly, cuttingly, classically sarcastic ; with, now and then, a forcible home thrust,—but still in the same gentlemanly style, and in the way of polished irony : but Methodism is—or ought to be, plain, simple, honest, straightforward in its character ; and if we cannot unhorse our man, compel him to ask our mercy, or make him writhe on the point of our lance, in any other way than this, we will then resort to the well-tried, exquisitely polished Damascus blade, and at once sever him in twain. We are anxious to cure without killing ; and to avoid the closed-door cunning we avowedly attack. We pledge ourselves to one thing :—That the

brethren shall always know where we are in our meaning; and we are not without a strong persuasion, that the men, and especially the Man, whose measures we assail, will see how dangerous it is to rouse the lion from his lair, and how inexpedient it is to put the hand into the hive, to take the honey from the comb, when the bee is at work.

One of the earlier subjects to which we direct attention, and to which we turn the more readily because of its lying at the base of several other evils, is,—

1.—LOCATION. This is opposed to—

1.—The Apostolic plan of spreading Christianity through the nations of the earth. God, to whom alone it appertains to call men to the work of the ministry, cannot have left them in anything like doubt as to the proper sphere in which that ministry is to be exercised: on the contrary, it must be admitted by all who acknowledge the testimony of revelation, that the general field of labour is the world: hence the impossibility of any preacher, however impulsive his zeal, proceeding beyond this measure—"Go ye into the world, and preach the gospel to every creature." Matt. xxviii. 19, 20. Mark xvi. 15, 16. Though the preachers generally, are labouring to fulfil the commission of our Lord, itinerating through England, Scotland, and Wales; yet, it is doubtful, whether even they come up to the spirit and letter of the texts just quoted. They leave, however, the gentlemen located in the metropolis far in the rear. But, whatever may be the facts of the case, we contend—

(1.) That the man who is truly called to preach the gospel, is called to preach it to as great a portion of the world as his means and opportunities will admit.

(2.) That what he cannot do in his own person through want of ability and opportunity, he must endeavour to do by others; looking for those places that will best repay cultivation, for the men most likely to cultivate them with success, and for the pecuniary means to send and support those men, till they can be supported by the churches which they form.

2.—Location is opposed to the spirit and practice of Methodism, as introduced and established by its Founder.* He furnished a fine practical exposition of his own, saying—"The world is my parish:" a saying often quoted by the located gentry of the metropolis! with whose habits it is in admirable keeping! No man, calling himself a minister, and more especially a Wesleyan minister, is at liberty to think he is acting up to his commission, while he is confining his labours to one solitary spot, and to one portion of the realm, if it be convenient or even practicable for him to publish the good news beyond the circle in which he has placed himself. Some think otherwise; but whatever might be the reply offered to them, we are not bound to reason with itinerant ministers precisely in the same way. We place the latter at once in the hands of John Wesley. What says he to some official members, who, long ago, were making an inroad on his itinerant plan? "I beg, therefore, my brethren, for the love of God; for the love of me, your old and well-nigh worn-out servant;

* About two years before Mr. Wesley's death, Mr. T. Olivers being deemed unfit to be continued the Editor of the Arminian Magazine, Mr. Wesley introduced the subject of a successor to him in the Conference. Mr. Bradburn named Mr. Moore, as calculated to fill the situation of Editor, both as a man of understanding and possessing some knowledge of letters. Mr. Wesley was silent, as he would never propose to any person to leave the itineracy, while in health to continue it: at the same time he would consider the relative suitability of any individual who might be disposed to offer himself. Mr. Moore promptly replied, that "he hoped to live and die a travelling preacher: and that he would not accept of any office which would militate against, what he deemed, his higher, holier, and more imperative duty. See Moore's Life, p. 110, 8vo. If, "with the ancients is wisdom," then this, uttered in the presence of Mr. Wesley, ought to settle deep into the spirit of the great Locator of other locators—Doctor Bunting. But a man naturally indolent, will always be seeking ease. This in passing.

or the love of ancient Methodism, which, if itineracy is interrupted, will speedily come to nothing ; for the love of mercy, justice, and truth, all of which will be grievously violated by any allowed inroads on this system ; I beg that you will exert yourselves to the utmost to preserve our itinerant system unimpaired." Again : " It is a shame for any Methodist preacher to confine himself to one place. We are debtors to all the world ; we are called to warn every one, to exhort every one, if by any means we may save some." In reference to two preachers who appeared to have settled, as in the case of the London Secretaries, he further states,—“ It will not answer so well even with regard to those societies with whom P.J. and T.J. have settled. Be their talents ever so great, they will ere long grow dead themselves, and so will most of them that hear them. I know, were I myself to preach one whole year in one place, I should preach both myself and most of my congregation asleep. We have found, by a long experience, that a frequent change of teachers is best. I cannot see, therefore, how any preacher, while he is in health and strength, whether ordained or un-ordained, can ever fix in one place, without a grievous wound to his own conscience and damage to the general work of God.” And shall any calling themselves his sons in the gospel, and affecting to be zealous in the maintainance and promotion of the cause which he had at heart, fritter down his system of itineracy ? Shall Messrs. Bunting, Alder, Beecham, Jackson, Hoole, &c., &c., whose presence is falsely assumed to be so necessary, not to say vitally important, to the right management of our missionary and other interests in London and elsewhere ; shall these be the privileged few, who, at the very time they are lauding Mr. Wesley’s plan and procedure, and affecting to be so anxious for its conservation, to destroy it, by locating themselves in London, and by bartering the spirit of the ministers of Jesus, for one of fleshly ease and sloth ? Spirit of consistency and honesty ! whither art thou fled ?

3.—There is an incongruity between the location of ministerial secretaries and the christian ministers sent forth on foreign missions ; implying separate calls to the same apostolic office ; sending forth others, while luxuriating at home themselves ; hesitating about taking excellent young men out, who offer themselves for the home work only ; and manifesting an anxiety to keep the men out in the missionary field during the period of life !

4.—It is inimical to a fair distribution of ministerial talent ; depriving an important part of the Connexion of the diversity of gifts which God has conferred upon different men, and which are necessary for the perfecting of the saints. According to the report given of Mr. Farrar’s speech, in the “ Watchman,” May 6th, 1846, as delivered at the last Missionary Meeting, in London, —a speech in which he practically professed himself to be the toad-eater of locators and placemen, we might conclude that the metropolitans were borne down by the weight of obligation under which they were laid for the ministerial services of the Missionary Secretaries. Is this the fact ? What are their congregations ? Where their converts ? When their pastoral visits ? What, in short, have they to do with the regular duties of a Wesleyan Preacher ? The office of sending others abroad is converted into a pretext for them to sit down at home. And yet, Mr. A. E. Farrar will bolster these gentlemen up with,—“ that such praise as he could bestow upon the Secretaries was idle ; that he knew from bygone days how heavy such offices were ; that he well knew the gentlemen held no sinecures ; and for one, he felt deeply grateful to God, that the society had such men to fill those offices.” Further stating, “ That if the brethren of London could spare them,—if their services could be dispensed with in the metropolis, they, on the circuits, would open their arms to receive them, and would sit at their feet with much gratitude. Envy was an uncharitable feeling,” he continued, “ but in the provinces they, in all brotherly

love, envied the people of London in the services of such men." Sweet arms full! Noble, disinterested services.

5.—An argument may be drawn from its prejudicial effects upon health. While some are worn down by incessant application to study in one department, others present—not through hard labour—an unnatural degree of obesity: the well-clothed skeletons of the latter of whom, we leave to speak for themselves.* The Missionary Secretaries, Editors, Book Steward, &c., calculate on one Sermon per Sabbath generally; and of that they are often relieved by returned, and other Missionaries, as well as the young men at the Theological Institution, who are converted into a species of common hack for the occasion. Were they to connect hard preaching, with the case of their being cooped up in London through the year, and breathing a contaminated air, it would reduce the system, and preserve it in good working trim. "Why," Mr. Wesley asks, (Min. Vol. 1. p. 136.) "do so many of our Preachers fall into nervous disorders?" Part of the answer is—and the remainder may be consulted at leisure—"because they do not sufficiently avoid indolence and intemperance. They do indeed use exercise. But many of them do not use enough; not near so much as they did before they were preachers. And sometimes they sit still a whole day. This can never consist with health. They are not intemperate in the vulgar sense: they are neither drunkards nor gluttons. But they take more food than nature requires; particularly in the evening." If one whole day was too much to sit, in the esteem of the man they profess to admire, what must the sitters for years together, in the Centenary Hall, feel on their location? What says the nervous sensibility and nervous irritation of Doctor Bunting on this subject? When he has to do with others than his friends, he cuts and slashes without mercy, and sends men writhing through the Connexion from Conference to Conference, and sometimes for a series of years: touch himself and he is nerve all over! And what says the tremulous pen in the hand of Doctor Alder? Head Inns are not sought for quiet, cold dinners, or light suppers; nor are Inn-keepers,—except in Temperance Hotels, partial to such customers, "particularly in an evening."

6,—Another view of it is, its flagrant injustice towards others, who are compelled to be out in all weathers, and to experience all the inconveniences entailed on itineracy, without the slightest prospect of enjoying the repose of location for a given period. And what, it may be demanded, renders the presence of

* It is certainly not a subject for merriment; but what must have been the feelings of the Parisians, when one of the Missionary Secretaries from London, on trying to enter the pulpit, found himself in a fix, like Punch, in the door-way. Good Mr. Toase was fortunately at hand, ascended the pulpit stairs, and by dint of physical force pushed him through the entrance. It was not stated to us in what way he made his egress; but we have no reason to believe that he would scale the battlements in the face of the audience. A farce at the commencement of the service was sufficient, without one at the close. The case reminds us of the title of a curious old work, only part of which we venture to quote—"A Shove for the Heavy..... Christian, &c."

Another case, calculated to put in play the risible faculties, may be noticed:—At the late Manchester Conference, after Doctor Alder had received his title he was anxious to appear in full costume before the public, and to hand down his doctorate to posterity. He urged the Committee, therefore, to allow his portrait to be taken, and appear the second time in the Wesleyan Magazine; stating, that he thought it ought to appear on public grounds—because of the services he had rendered the Connexion, especially in Canada. A sarcastic wag, Mr. Atherton, referring to the difference in his appearance, being slender when first taken, said, "I for one have no objection to a second appearance, provided all the additional matter is published with it." This gentleman, it would seem, is unusually fond of his face. He was not at the Centenary Meeting in Manchester, and yet he is in front of the Centenary Picture. Having heard of this forth-coming exhibition, and anxious to appear in it, he hastened to the publisher, and requested to be taken and introduced. There was naturally some demur, but Secretaries have good salaries; down went the sovereigns into the teens; and the publisher instantly saw an open door for his admission, and thus smuggled him in, with a few other contraband articles that were not at the meeting.

Doctor Bunting and his coadjutors so necessary to the best management of our connexional interests in London? What talents have these men that are peculiar to themselves, that may not be found in one, two, or more hundreds of their brethren? We know of none, unless it be their unseemly vanity, in arrogating, either directly or indirectly, this superiority over their brother ministers. What talent does the Missionary Secretaryship, and the management of our other connexional interests call for, that hundreds of the brethren do not possess? We are not aware of any. But if there were, yet if any other of the brethren possess the talents requisite to the efficient discharge of these services, ought they not to take their fair proportion of the toils of office, if toils and dangers attach to them?

7.—Circuits are often unnecessarily circumscribed through it; thus striking at the root of itineracy.

8.—Dissatisfaction with itinerancy, is one of the natural consequences, owing to its various inconveniences; and it thus becomes the forerunner of a settled ministry. Let the experiment be tried on the four Secretaries at home, which they are trying on others abroad; send the easy Doctor Bunting to Alstone, the dainty Doctor Alder to Shetland, the stately Mr. Beecham to Whitehaven, and the "illustrious" Mr. Hoole among the Welsh mountains! How would they work, and feel, and walk, and eat, after the sweets of metropolitan localization? There would be no cab to cross the street in those quarters. But O, what an injury to such men! What an invasion of right! after enjoying office so long as next to legalize it in their esteem! And then, besides, they are men who have been serving the connexion, as though the preachers in the provinces were not serving the connexion as well as they: and the connexion had not been serving out to themselves in return its fat and its honours. We contend, that the preacher on the poorest circuit is serving the connexion, by his example and by his labours more effectually than our locators; for such an one preserves the spirit of itineracy, is the immediate instrument of bringing sinners to God, and exhibits to the more luxurious the self-denying example of our Lord. Imitate the example of Doctor Bunting, and itinerancy is at an end; imbibe the spirit of localizers, and self indulgence will be the order of the day. And yet Doctor Bunting the originator and great exemplar of location, could move Mr. Everett into the ranks, who had been laid aside some years through indisposition; and could ask two successive Conferences, on a second supernumeracy, why he did not again itinerate, and so murder himself because he could preach on the Sabbath,—do part work, though not the whole! What a front?

9.—The preachers are diverted by it from their original designation. In this, we see the utmost danger to the souls of the Secretaries, and others, on being subjected to an almost unavoidable loss of that compassionate concern for the welfare of men's souls, and that ardent zeal for their salvation so essential to the ministerial office, which constant pulpit exercises are so much calculated to inspire: and we perceive them to be in no small danger, too, of exercising the insolence of office, and of lording it over the brethren in the ministry, as though they were an inferior race of officers, if not of men; thus exalting the secular office in themselves over the apostolic office in others. We add, the longer men are kept in these offices, the greater is there danger of losing the spirit of their calling; and, as we think, all but impossible for them to retain it. And wherefore should men be required, or even allowed, to expose themselves unnecessarily to this danger? And if they see no danger in being placed in such circumstances, yet if we do, why should we be so cruel as to press, or even permit them to abide in them at such risk? Is it either kind or just? If God has called any man into the Christian ministry, he will give him talents for the useful and most acceptable discharge of its duties; and, having received them for the honour of God and for the benefit of man, he can neither innocently

nor safely bury, or barter them away, any more than he can localise the exercise of men, without diminishing his own usefulness, and defrauding the many of that benefit which the giver of them designed they should receive from their use—receive from their fullest exercise in diffusing evangelical truth to all within their range. If these observations have solidity in them, then what shall we think of the character and conduct of those Methodist Preachers, who, in the prime of their health, strength, and means of blessing society, have shut themselves up in the metropolis for the last 15, 20, or 30 years; and who have done this so long, as to have nearly lost all desire, and certainly all enjoyment in ministering the word of life to the people? What shall we think of them! Why, that their case is most ominous and awful.

10.—But there is yet another view to be taken of this subject, which is partially glanced at elsewhere, and that is the insipidity of the ministry of the men who are thus localized and secularized. They are so much given up to the secularities of their offices as to lose all taste for pulpit studies and preparations; and having lost this, they can have no ease of mind while they have any conscience left, till they have worked themselves up to the belief that they have no time left for such exercises; and having reached this point, they can easily persuade themselves that their vapid discourses are perfectly excusable. But as the people cannot think so, their ministrations pall on the taste, and are far less thought of than they formerly were, when they were distinguished for freshness and ease. Of this they are at length aware: but being totally destitute of the inclination and resolution requisite to rouse them to the adoption of those stringent and self-denying measures that are so necessary to the recovery of their lost respect, their ministerial services are continually diminishing in the public estimation; and the consequence is, the less they are required to preach, the better they are pleased. And as to the pastoral duties, they are out of the question. But their usefulness will meet with a more distinct notice under the secularizing tendency of their offices.

11.—It is the fruitful parent of intrigue; and while the stewards and friends are looking in one direction, the located preachers are looking in another; and employ their influence to secure such men only in the metropolitan appointments, as will either chime in with, or not oppose, their measures. Take the case of Mr. Joseph Fowler. He was appointed for London: but there was no second station found for him; he was not made of sufficiently malleable materials for the clique. Mr. John Scott, on the other hand, has been hawked about from year to year in London, till the people have been drugged with him. A law which was made to keep the venerable Henry Moore and others out of the city, after a limited period, was violated to keep him in, under the pretext of his being so useful as a treasurer to the funds, as though it were one of the highest honours of apostleship to hold the bag, or no other had honesty, prudence, or ability sufficient to hold it but himself. The fact is, he has been found a convenient tool for Doctor Bunting to accomplish work in which he does not wish to appear as the leader. When a man is not approved, arguments are always at hand, either to get quit of him, or prevent his station.

12.—Selfishness, in all its odiousness, is infused into the mind;—men seeking their own—their personal gratification, rather than maintaining the self-denying character of the apostolic Wesley; who urged upon all his preachers to go, not only to those that neglected them, but to such as needed them most. One of the arguments employed in favour of the Missionary Secretaries retaining office, is, that the longer they are in the office the better they are acquainted with the Missionary affairs; but this is an argument

for life, as they will be much more conversant with the business twenty years hence than now. But what becomes of the knowledge, if not diffused, when these gentlemen drop into the grave with all their hoarded treasures! Let one be changed annually; and never allow a young man—to extend the remark to others—to remand in London, till he assumes the pertness, self-importance, and forwardness of the Rev. Charles Prest. Apart from the Secretaries, is it not easy to perceive, that the argument will apply equally to a settled ministry? The longer a man remains in a circuit, and among a people, the better he becomes acquainted with them; and, in this case, good circuits, like good offices, with easy work and good salaries, will not be often quitted.

13.—Location is at the root of Centralization; furnishing time and opportunity, for men to enter into compact with each other, and so to work for themselves, and for one another, to the injury of others. Centralization was unknown in the body before Doctor Bunting was located in the metropolis; and for a man to be allowed to constitute a state of things so accommodating to his natural indolence, his ambition, his tyranny, his selfishness, and jesuitical cunning, when he must have known, and the brethren must know, no other man would ever be indulged in the same way, is one of the marvels of the nineteenth century.

On the usual impatience being manifested at the length of the Report at the last May meeting, 1846, with some uneasiness on other subjects, Doctor Bunting rose, and from conscientious motives (good man!) entered his "solemn protest" against it; not, observe, against needless expenditure. On finding, towards the close, that his usual adroitness had failed him in the outset, he availed himself of the opportunity of shielding himself and his brethren from the effects produced upon their spirits, by the first edition of our charges on the subject of Salaries, &c., which first "Fly Sheets" seemed to have glanced like a spectre through his mind: as to the impatience of the meeting on hearing the Report, "He could put," he said, "his own construction upon the interruption, and felt grateful for the confidence the meeting placed in the Committee." This is his construction, and we have ours. His native cunning rarely fails him. He advised the audience to read the report, when put into their hands. We will now present him with a few of our "Select Readings," in the following Table.

| MISSIONARY SECRETARIES. | YEARS. | ITEMS. | SECRETARIES. | COALS, &c. | REPAIRS, &c. | TOTAL OF THE THREE ITEMS. | COST OF EACH MAN. |
|------------------------------------|--------|---|--------------|------------|--------------|---------------------------|------------------------|
| | | | £ s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. |
| Bunting, Beacham, and Alder..... | 1833* | Salaries, including Clerks, £964 18s 7d. stated as the year following..... | 364 18 7 | | | | |
| | | Repairs, furniture, and purchase of a house in Hatton Garden ..... | .. .. | .. .. | 1367 3 2 | 1732 1 9 | 577 7 3 |
| Do. | 1834 | Salaries of 3 Secretaries..... | 369 9 0 | | | | |
| | | Do. Arrears of Deceased Secretaries .. | 197 17 0 | | | | |
| | | Medical Expenses, & Mr. James' Funrl. | 208 4 9 | | | | |
| | | Repairs and furniture for the Mission House, and 3 Secretaries' Houses .. | .. .. | .. .. | 362 16 9 | | |
| | | Coals, Candles, Taxes, Rates, Insurance, &c., for Mission House and Secretaries' Houses ..... | .. .. | .. .. |  |  |  |
| Do. | 1835 | Salaries of 3 Secretaries..... | 489 9 9 | 495 11 5 | .. .. | 1633 18 11 | 544 6 3 $\frac{3}{4}$ |
| | | Repairs of Mission House, and Secretaries' Houses, additional furniture. | .. .. | .. .. | 382 5 11 | | |
| | | Coals, Candles, Taxes, Rates, &c. for do. | .. .. | 430 16 5 | | | |
| | | Medical Expenses for Secretaries, & Mr Watson's death, &c. | 69 4 9 | .. .. | .. .. | 1371 16 10 | 457 5 7 |
| Bunting, Beacham, Alder, Hoole.... | 1836 | Salaries of 4 Secretaries..... | 645 3 8 | | | | |
| | | Repairs and additional furniture for Mission House and Secretaries .... | .. .. | .. .. | 280 .3 10 | | |
| | | Coals, Candles, Taxes, Rates, &c. for Mission House & Secretaries' Houses | .. .. | 502 12 9 | .. .. | 1428 0 3 | 314 17 3 |
| Do..... | 1837 | Salaries of 4 Secretaries, in part..... | 489 10 10 | | | | |
| | | Repairs and furniture for Mission House and Secretaries' Houses .... | .. .. | .. .. | 178 7 3 | | |
| | | Coals, Candles, Taxes, &c. for Mission House and Secretaries' Houses ... | .. .. | 591 10 1 | .. .. | 1459 8 2 | 357 0 1 |
| Do..... | 1838 | Salaries of 4 Secretaries' for 1837, and remainder of 1836 | 847 14 9 | | | | |
| | | Repairs and furniture for Secretaries' Houses and Mission House ..... | .. .. | .. .. | 374 10 9 | | |
| | | Coals, Candles, Taxes, &c., for Secretaries' Houses and Mission House .. | .. .. | 537 10 7 | .. .. | 1759 16 1 | 439 19 0 $\frac{1}{4}$ |

| MISSIONARY SECRETARIES. | YEAR. | ITEMS. | SALARIES | COALS, &c. | REPAIRS, &c | TOTAL OF THE THREE ITEMS. | COST OF EACH MAN. |
|---------------------------------------|-------|--|-----------|------------|-------------|---------------------------|-------------------|
| | 1839* | | £. s. d. | £ s. d. | £ s. d. | £ s. d. | £ s. d. |
| Bunting, Beecham, Alder, Hoole . . | | Salaries of 4 Secretaries | 629 15 11 | | | | |
| | | Repairs and furniture for Secretaries' Houses and Mission House ..... | .. .. | .. .. | 441 18 6 | | |
| | | Coals, Candles, Taxes, &c, for Secretaries' Houses and Mission House .. | .. .. | 674 19 5 | .. .. | 1746 13 10 | 436 15 5 |
| Do. | 1840 | Salaries of 4 Secretaries | 678 8 9 | | | | |
| | | Repairs of furniture for Mission House and Secretaries' Houses ..... | .. .. | .. .. | 199 2 8 | | |
| | | Coals, Candles, Taxes, &c., for Mission House and Secretaries' Houses .... | .. .. | 535 0 1 | .. .. | 1412 11 6 | 353 2 10½ |
| Do. | 1841 | Salaries of 4 Secretaries, in part | 629 10 4 | | | | |
| | | Repairs and furniture for each ..... | .. .. | .. .. | 173 13 11 | | |
| | | Coals, Candles, Taxes, &c. .... | .. .. | 427 3 11 | .. .. | 1236 8 2 | 309 2 0½ |
| | 1842 | Salaries of 4 Secretaries | 641 14 0 | | | | |
| | | Repairs and furniture ..... | .. .. | .. .. | 184 6 9 | | |
| Do. | | Coals, Candles, Taxes, &c..... | .. .. | 561 18 6 | .. .. | 1387 19 3 | 346 19 9 |
| | 1843 | Salaries of 4 Secretaries | 627 1 6 | | | | |
| | | Repairs and furniture (now that the Mission House is left out..... | .. .. | .. .. | 352 5 9 | | |
| Do. | | Coals, Candles, Taxes, (Mission House omitted here too) ..... | .. .. | 577 7 9 | .. .. | 1556 15 0 | 389 3 9 |
| Do. | 1844 | Salaries of 4 Secretaries..... | 626 18 6 | | | | |
| | | Repairs and furniture ..... | .. .. | .. .. | 273 16 11 | | |
| | | Coals, Candles, Taxes, &c..... | .. .. | 547 2 10 | .. .. | 1447 18 3 | 361 19 6 |
| Do. | 1845 | Salaries of 4 Secretaries..... | 574 18 6 | | | | |
| | | Repairs and furniture ..... | .. .. | .. .. | 366 4 6 | | |
| | | Coals, Candles, Taxes, &c..... | .. .. | 499 12 1 | .. .. | 1440 16 11 | 360 4 2½ |

TOTAL DURING THIRTEEN YEARS.

| | | | | | | |
|--|--------------------------------------|----------|-----------|-----------|-----------|----------|
| Bunting, Beecham. Alder, and Hoole. | Salaries, Repairs, Coals, Taxes, &c. | 8090 0 7 | 6381 5 10 | 4942 18 7 | 19414 5 0 | 5248 1 0 |
|--|--------------------------------------|----------|-----------|-----------|-----------|----------|

* The dates are, according to the title-page of each "Report," as "ending the year, April, 1833," &c.; £600 will be found deducted for "Clerks and other assistants," mixed up with the "Salaries" of the Secretaries, for 1833.

REMARKS ON THE FOREGOING TABLE.

1. The calculations are taken for a period of thirteen years; from 1833 to 1845.

2. From 1833 to 1836, there were only three Secretaries on the Reports; consequently, as the average is for four, it will be in favour of the three; the calculation going on their having received equal to the four in subsequent years.

3. From 1834 to 1843, the Repairs, Furniture, Coals, Candles, Rates, Taxes, &c., of the MISSION HOUSE were mixed up with the HOUSES of the SECRETARIES. But this of little importance; for when the covering was taken off, the expenses absolutely accumulated on the part of the Secretaries. By looking at the united expenses of the two columns in which the items named are included, the Mission House, and the Houses of the Secretaries, cost, in 1836, £769 17s. 4d.; in 1837, £782 16s. 8d.; 1841, £606 17s. 10d.; in 1842, which was the year before they were separated, £645 5s. 3d.; whereas, the cost in the same items, for the Secretaries' Houses alone, amounting in 1843, the year after the separation, to £929 13s. 6d.; in 1844, to £820 19s. 9d.; in 1845, to £964 19s. 5d. The less, therefore, this part of the expenditure is explored the better. The article of furniture alone is sufficient to furnish the houses of a whole village. Either there must have been wanton destruction,—the houses must be stocked like furniture warehouses,—or the prominence given to the article must have been to serve as a decoy to cover something else.

4. With the exception of 1834 and 1835, in the case of the demise of Messrs. James and Watson, no medical attendance is noticed. Here then, with the exception of these two solitary cases, we find several serious omissions in these accounts. (1.) Medicine and Medical Attendance, both of which are often very heavy, though necessary and proper. (2.) Children,—ten guineas each. (3.) Domestic Servants,—twenty guineas. (4.) Travelling Expenses.* (5.) The advantages arising from boarding Missionaries, &c., while in the metropolis, who are often abroad, when preaching and attending Missionary Meetings; all of which tell in the shape of perquisites.

5. Exclusive of the five items just noticed, which will form a round sum at the end of the year, each Secretary has cost the Missionary Fund, on an average, for the last thirteen years, the sum of £373 7s. per annum. A handsome sum for a man and his wife—upwards of ONE GUINEA per

* These in the case of Doctor Alder, will be heavy, as he travels in the first class carriages, and frequently stops at the first inns, to the great pain of our best friends, who ask, where the moral feeling of a man is to be found who prefers the mixed company of a hotel to the religious quiet of a Wesleyan family? We may just state that we have a long list of places, and we are not without a tolerably correct knowledge of several of the charges. If he escape with less than twenty shillings for tea, supper, breakfast, liquors, boots, waiters, and bed, he, or more properly the subscribers to the funds, may congratulate themselves upon the sight of a moderate bill. This gentleman, with whose habits we are pretty familiar, refuses to charge for his expenses in the country; he takes them to London, and charges what he judges proper, without a single provincial check, while his brethren deputationists and others are watched at every point, and have to undergo an annual drilling in the District Committee, on the subject of economy and retrenchment! It may be added, that the hard treatment, scanty allowance, and threatenings to abridge still more the stipends of the Missionaries, render it doubly painful, when it is known that the screw is put on by persons who are at ease at home, and fed on the fat of the land. We ask, in closing this note, why inns are preferred to private houses?

day!!! And the other items, with the exception of Travelling Expenses, and the advantage of a Lodging House for Missionaries—all of which enhance the value of the office, as the Secretaries are in full pay even while travelling, and it will be found, that these four men have cost the Fund, for personal comfort, not less than £500 per man, or TWO THOUSAND per annum! Why, the men might have saved fortunes out of this income, instead of being in the “shallows,” as one of them has been found to be.* And yet this is not all, for,—

* Independent of Dr. Bunting's salary, he received a handsome sum from his lay friends, at a select breakfast given to him on his being elected President a fourth time, by a party of high-flying Tories, whom he has yoked to himself in the “Watchman,” and Connexional Committees, the better to rule the Wesleyan body. Prior to this, he possessed high independence, and would have considered his fair fame seriously injured to be even suspected of envy; and was in the habit of sporting with the feelings of his ministerial brethren, who were presented with tokens of respect from their hearers, by stating that such men were “silvered, or lackered over with the precious metal,” and that, when he heard of such distinctions, whether in plate or what else, he was led to conclude that there was something wrong at the bottom. This was all taken for gospel till, as we have observed above, he found himself in the “shallows,” and his personal friend, the Rev. J. Bowers, was found quietly stealing his way through a certain circle, to raise the wind for him, and till, in the midst of that circle [we have their names] he was presented, as we are informed, over the breakfast table with no less a sum than 2000£!!! This statement, which was made in the first edition, has been objected to by the friends of Doctor Bunting, and with a view to falsify the whole, they have taken exceptions to particular parts. They have been pleased to state that it was not 2000£; that the money never passed through the hands of Doctor Bunting; that he knew nothing of the designs of his friends till he was surprised into the fact that his liabilities had ceased to exist, &c. All this is mere moonshine. We still have the fact (disprove it who can) that a subscription of several hundreds of pounds, entering into the teens, was made for Doctor Bunting by the Rev. John Bowers, and his less influential partner, Mr. M——; and that Messrs Hargraves, Wood, Heal, Farmer, Sands, Rothwell, &c., were the chief donors. It is a matter of no importance to us, and was of little moment to Doctor Bunting, whether the money crossed the table, or whether the announcement only was made that his liabilities, the amount of which he well knew, had been paid to himself, or by the hand of another. The announcement was as good as gold to him. But the point on which we lay the most stress is the fact of the Doctor imputing wrong motives in such cases, and the result of such a boon on the Connexion in the shape of lay influence. It never entered our minds that Doctor Bunting was privy to the thing till the fact was revealed at the breakfast table. With that we have nothing to do. The fact is, that Mr. Bowers, as in another case, was chief beggar: He did not succeed in every instance, but he did in most, and especially with his father-in-law, who was among the noblest of the nobles. But this is what we wish to be at. Will any of these lay gentlemen be knocked off the Connexional Committees after this, like other independent men who might be named, and whose names have been erased from the lists because of their honesty, and their not having taken up their degrees in the college of Truckledom? Will Dr. Bunting cease to aid the “Watchman” with all the Connexional Advertisements in his power—a paper in which he himself does not only feel a personal interest, but of which the presentationists are proprietors? Then, look again at Mr. Bowers. He is one of Doctor Bunting's friends, and was presented with the sinecure of Governorship at the Didsbury Institution the year before. One good turn deserves another—John begs for Jabez the year after. Lay influence purchased, and independence sold over the breakfast table at Birmingham!!! Having thus become lackered with gold instead of silver, we hear no more high-spirited flourishes on the subject of silvering. When it comes to his own turn, all is received as matter of merit! To suspect anything bad, either at the bottom or the top, would be treason; and it was hoped by the party that the thing bought and sold would die with them. But, no—a bird of the air was present, and the haughty spirit of the Dictator—purchased by lay cash—is found moulting instead of soaring before the Wesleyan public. He has always been observed to pay an idolatrous homage to the rich; and he has been handsomely requited for it. We do not say he asked for it, but neither did his brethren solicit their presentations; and whatever his liabilities might have been, and for whomsoever entered into, it was no more justifiable in him to take upon himself liabilities which he could not meet than it was for Mr. Cubitt to contract debts which he could not pay. It is of no importance whether Doctor Bunting was rendered liable by promise beforehand, or stepped in as a volunteer afterwards. He knew, in either case, his inability to meet anything of the kind. But it is the influence of the gift on the body we chiefly look at and insist upon.

9. We have another entry, in connection with the Salaries, which implies much more than is expressed. Whatever is actually received, there is still more in the rear: the amount received is only "in part." What not satisfied yet?*

Whatever wriggling, shuffling, and softening, there may be, we have taken our stand, and think we have a right, as subscribers to the Missionary Fund, to know what becomes of our monies, and whether retrenchments cannot be made in the metropolis as well as in the provinces. We have in these "pickings" alone from the Missionary Fund, if there were no other inducements, a substantial reason for Doctor Bunting's location; and for the tenacious hold he has kept of London, where he has been found nestling for so many years. We have been shewn a letter from him to Mr. Walter Griffith, by one of our friends, in which, in the early part of 1833, he entreats Mr. Griffith to employ all his influence to secure him an appointment in London. From hence, it appears, he was early at work, and entertained exalted notions and aims, from the commencement of his career. No wonder that Mr. Fowler's proposal for a change should be taken in the manner it was; for the man of down, of softness, and of ease, would naturally conclude, that it might ultimately come round to himself. "Doth Job serve God for nought?"

Mr. William Thompson, who first filled the Presidential chair after the death of Mr. Wesley, was the first to propose District Meetings after the manner of the Scotch Presbytery. He also proposed the superannuations of supernumeraries, at the close of the first four years of their supernumeracy; and the argument employed in the case was, to prevent local influence. It was on this ground, too, that Doctor Bunting argued in favour of the measure in after years. The law respecting a change of stewards is well known; and great zeal is excited, and great anxiety manifested, to remove them from office, when they begin to exercise unlawful authority, or do not please the

*The ever memorable William Dawson was not allowed to go on the Missionary Fund; it was too sacred a thing for him; the Connexion, therefore, was to be traversed from one end to the other to raise an annuity for him to do the drudgery of these four privileged beings, when the paltry sum of 150*l.* per annum could only be raised for him to do the outdoor work of these home servants—work which proved his death—the heaviest part of which was laid upon him. A short time after this, Mr. Jackson, was handed forward to London by one of Doctor Bunting's sons, and some others who were among the Doctor's benefactors at Birmingham, and according to a previous plan, (though a resolution of the Manchester Auxiliary Missionary Meeting was made the instrument, and obtained the credit with the unitiated,) passed muster before the Doctor, who, good man, could not do otherwise, as it was known to have come from what was designated his chief workshop—Manchester—and was an additional easy chair for him; and so the Missionary Fund, which was too ecclesiastical in its character to be touched by a layman like Dawson, but who, nevertheless, preached and speechified more than the whole four Apostolic Secretaries, was to be saddled with a man, his wife, and nine children, at a cost of 200*l.* a year, exclusive of travelling expenses!! This business was all done, and the family removed to London, before the Conference of 1845, under the sanction of that great law-breaker and law-maker, Doctor Bunting; and then the Conference (centered in himself) was asked, in solemn mockery, for its sanction. Any other man would have been hung in chains for this, by the hand of Doctor Bunting himself. But think of this schemer and his colleagues trying to impress some of the brethren with the notion of a providence in the whole affair; that while they were thinking on the subject in London, their friends in Manchester were thus meeting them by the resolutions!!! Think again of this poor fellow, with his wife and nine children—eleven of them, being indulged with 200*l.*, and Doctor Alder and his lady costing the Fund, at least, 500*l.* per annum; and Dawson only 150*l.* These gentry seem to go on the principle of the less labour the greater the pay. When the Book-Committee purchased Mr. Watson's MSS. at a cost of 2000*l.* Doctor Bunting proposed afterwards that the Conference should be consulted and give its sanction before so much money should be voted away. He forgot his own rule when his convenience was to be consulted in the case of Mr. Jackson.

preachers; a point carefully and properly watched and insisted on by Doctor Bunting himself when he had the care of a circuit; and yet, he can secure for himself, in a more perilous position to the connexion, what he was careful to refuse to others, by contriving to accept a location in London of the one-half of his ministerial life!—a place in which the principles of centralization (of which more anon) have been carried out in its most pernicious forms, with a view to concentrate the whole influence of the body—where he is chargeable with drawing that influence round himself, and wielding it to his own purposes; making London, in fact, the seat of Wesleyan State—the metropolis of Methodism—himself at the head, as its sovereign. On being fairly seated in the office of Secretary to the Missionary Society, and President of the Theological Institution—the latter of which he has been charged, with his usual cunning and foresight, of cautiously delaying till the coast was clear of Benson, Clark, and Watson, any of whom might have become powerful competitors; he was in no way anxious for a change: nor was there any of the preachers who dared to propose a change, as it respected himself, except Doctor Beaumont. And those present at the Conference Missionary Committee, in London, a few years ago, can never forget the indignant resistance which he made to the honest and manful proposition of this noble man, who recommended his removal from office, as beneficial to the locator himself, and to the Connexion; and in no way prejudicial to the interests of the Missionary Society. This was bitterly complained of in the Conference by Doctor Bunting, stating, with a view to enlist the sympathies of the brethren, that he could bear such things before them, but that it was painful to be humbled before the laity. Mr. Joseph Fowler, after this, hinted the propriety of a change in the case of Messrs. Beccham, Alder, and Hoole. Doctor Bunting, here again, reddened, and, by way of warding off the proposed change, artfully, as is customary with him when pinched, put himself and his colleagues in the attitude of self-defence, as though a charge had been preferred against them of incapacity or unfaithfulness; and in consequence of this blinder, by shifting the ground, a shout of praise was heard from the interested gentry on the platform; and the subject was permitted to drop. This is what we suppose he means by meekly bearing certain things before the brethren in Conference, which his dignity cannot endure in Committee before the laity! Now, the question is, (1.) Why allow a few men to continue in office so long as to become an annoyance to, and to give them an improper influence over their brethren, in consequence of the assumed importance of that office,—the brethren, many of whom are their superiors in intellect, their equals in piety, and their seniors in standing! (2.) Why permit men to remain so long in office, as either to unfit them for the regular itinerant work, or to make it irksome to them, and so, uncomfortable in it? (3.) Why continue a man in office so long, as to make him unwilling to leave it, or to take it in dudgeon, Dictator like, as though injured, on the suggestion of a change. What means the sentence, uttered by both preachers and people, from one end of the land to the other?—"When Doctor Bunting dies there will be a change." It speaks an awful state of things, and an amazing amount of restless smothered feeling. "When he goes," said another, "poor Beccham, Alder, and Hoole, will scarcely have time to pack up their trappings." This, though not direct comparison is intended, reminds us of some of the hurried movements from the palace on the death of George IV.

From what has been advanced on the subject of location, is it any wonder that the ministry of such men as are interested in the question, should become powerless and tasteless to the people? Or that public expectation, of good to

be derived from their pulpit labours, should be all but defunct? It would be marvelous if it were otherwise. But this is not the worst; for that ministry which awakens in the breasts of the people no expectation of good, is sure to induce a disposition to slight and condemn it, together with the ordinances that are conducted by it; and it invariably issues in a neglect of the house of God, and a loss of true religion.

II.—CENTRALIZATION. This is an advance upon location, inasmuch as the individual only may be located; but here we refer to a number of persons thrown together for specific objects; and the objects themselves advanced as a plea for binding them to the spot. It may be proper to advert to—

(1.) The progressive steps they have led to the centralization system.

1.—The Book-Room. This is of ancient date; and as its necessity will be admitted by all, so its evils, arising from undue influence, were few, from the fact of the Committee being repeatedly changed, and the members of it having formerly only two located brethren to contend with, viz.:—the Editor and Book-Steward. Still, even here, there is tyranny very often exercised by the Book-Steward, owing to long continuance in office, excessively annoying to the brethren.

2.—The Committee of Privileges. We have this in the metropolis, with its offices, meetings, and paraphernalia; and, in different periods of its history, we find it graced with the names of Doctor Bennett, T. P. Bunting, &c.

3.—The Missions. Here is the great starting point of abuse; and the occasion was seized with avidity by Mr. Bunting. He was the first to propose a house and office for the Missionary Secretary: he knew what he was doing: Mr. Benson argued strongly against the measure, and cautioned the Conference against what he termed "Brother Bunting's colouring." The latter, however, gained the day, and obtained a settlement by the plan, as indeed, he has profited by most of his other schemes.

4.—The Meetings of the Connexional Committees held in the intervals of Conference. We ask what was the case, before Doctor Bunting rose to power? or would it be the case now, if he were not located in the city? So, to suit his purposes, the freedom and well-being of the body must be menaced, by placing the cords or strings by which the machinery of Methodism is to be regulated, either immediately in his hand, or constantly within his reach!

5.—The President. The practice of removing the in-coming President to London is "part and parcel" of Doctor Bunting's policy; and this appears to have been projected from interested motives,—that he might squat himself the more plausibly and complacently in the seat of state; and the honour applying to others, as well as himself, he was of course the less suspected in strenuously wishing it. Doctor Newton is an exception; but the reason to be assigned is, that his good lady prefers the country.

6.—The Theological Institution. This, with its officers and students, are employed to serve and save the Secretaries, and others, from the toils of the ministry. A branch, it is true, has been established at Didsbury; but still the parent expects to have homage rendered to it in the metropolis; and the President of both must there also sway the sceptre: not forgetting that the branch has been delightfully located in the centre of Doctor Bunting's lay supporters.

7.—The assumed authority of the London District.

(1.) In issuing tests to all other District Committees, as in Doctor Warren's case; to the principle of which some of the brethren objected, and for which they were blackballed, though among the brightest ornaments and firmest supporters of Methodism.*

* Doctor Beaumont is an example, who, when proposed as a member of the "Hundred," was objected to by Mr. Grindrod, because he did not sign the "Declaration," and so voted the London District Committee with the authority of a Conference!!

(2.) In taking upon themselves the office, and assuming the right, to catechise the members of other Districts, as in the case of the "Wesleyan Takings."*

(3.) In sanctioning, in their collective form, and in their official character, schisms in other sections of the christian community, as in the case of the Free Church of Scotland, before the sense of the Conference could be obtained.† Let other Districts act in this way without the sanction of Conference, on any subject the members may choose to take up, and what will become of the unity of the body? Doctor Bunting himself, good man, would look like "Widow Placid," under such circumstances, without her head-dress. In each of these cases, we say nothing of the separate questions, we simply protest against the assumption of the District Committee, each man lending his signature to a document published in the Watchman, under the influence of Doctor Bunting.

8.—The final Examination of Candidates for the Ministry. When this was proposed, Mr. VEVERS, and others, opposed it. And well might they :

(1.) It goes on the supposition, that the London brethren are the men, and wisdom will die with them.

(2.) It is a reflection on all the other Districts, and especially the more respectable, which entertain the Conferences, and in which men of first-rate talents are to be found.

This measure, like many other startling measures, was stealthily brought in at the close of the Conference, when many of the brethren had left, and others were jaded with its heat and its toil ; but was afterwards denuded of some of its worst features. Against the appointment of any one of these Committees, with the exception of the last, whether in London or elsewhere, on their own account, our opposition is not so much to be understood, as in the manifest design of the thing. We have sense enough to know, that it is of importance to have our forces concentrated, whether civil, military, or ecclesiastical, that we may be able to bring them to act either in a combined or in a separate form, either simultaneously or successively, as the case may require : but we do object to their being drawn to one place by aspiring men who are incessantly grasping at the management of all our Connexional affairs, and who cannot attain their object so well, if at all, unless these things be placed in London : men, whose affection for, and interest in, the country parts of the Connexion, have been annihilated by their long residence in the metropolis. There it is, that they find their connections, their friends, their interests, and nearly all that is dear to them. On this account, they cannot leave London ; and hence, if they are to be leading men in, and governors of the body, the apparatus which they have to manage, must be there.

* We are creditably informed that the three brethren who refused to reply to the interrogations of Doctor Bunting and his clique, respecting authorship, did it, first, to impose a check on the usurped authority of the London District ; and, secondly, to prevent the establishment of an Inquisition in the body. For this (authorship, together with the merits and demerits of the books apart) Dr. Beaumont, Messrs. Burdsall and Everett, deserve the thanks of their brethren—aye, and, on a future day, will be lauded for the act—having saved the Connexion from an Inquisition. How humiliating that Mr. Dixon, the President, should be compelled, at the instigation of Doctor Bunting, to leave the Presidential Chair, in the presence of his brethren, and then, like another criminal, wash his hands of the imputation of authorship ! What a spectacle !

† Look at the virtual expulsion of Joseph Reynor Stephens, in the year 1834, for withstanding church-rates, and compare it with the opening of the chapels, in 1844, for public meetings in aid of the Scotch Free Church ; in which public meetings the Scotch Free Church advocates attacked the Establishment with strength and acrimony, of which poor Stephens was incapable. What a pity that Doctor Bunting did not shield Joseph as well as the Free Church, instead of drawing up the resolutions against him ! If the Free Church was patted on the head, certainly Joe ought to have escaped being thrown overboard.

Mr. Scarth of Leeds, one of Doctor Bunting's friends, spoke out on the centralization system, in one of the more recent Committees, strongly and honestly; and could not see why the country should not share in the power and privileges of the metropolis, being possessed of equal sense, and more abundant in contributions. We say, why not shift them with the Conference? It does not suit the policy of the sovereign.

(11.) The baneful influence which Centralization has on the Conference, constituting in itself, as some of the preachers observe, a Conference within a Conference; the latter forming only an outer circle, into which the brethren are admitted, with little or no power, and with but a partial knowledge of the wheels that work the machinery.

The old preachers, on the death of Mr. Wesley, before Methodism had reached maturity, in the change of officers, had comparatively little power, in giving effect to their choice of men and measures. Doctor Bunting has been driven to more elaborate means in choosing men, owing to the magnitude of the body, and from the danger of being unhooded in his secret plans; and therefore, resorted, by his Nomination Committee, to the form of close nomination, as in civil affairs in the twelfth century; for though his chosen men have to pass the Conference, all is settled beforehand by the centralized band, in London; and then, to give form and legality to the whole, the several measures are gracefully proposed by them, either in committee or from the platform; so that the Conference platform, as stated elsewhere, becomes practically, a stifler of the spirit of freedom, in whatever form it periodically exists; being, with few exceptions, mostly the same, in consequence of the manœuvres and power of the London clique. The centralization system leads to—

1.—Tyranny. The party domineer, and ride over the heads of others. Methodism, with all its excellencies,—and let the community be shewn that has more,—is admirably adapted, when abused, to the purpose of being employed by either a jesuit or a tyrant, or both, if possessed of ability, for selfish, personal, and arbitrary ends. Its mechanism is complex and not seen through at once: its machinery is vast and connected; and a man may be working, so to speak, at one part, and in one room, though closely adjoining, so as not to be seen, and yet to affect the whole. This receives an illustration in the Grand Centenary Hall, in London; respecting which, and in the course of the erection of which, there were four or five committees; and yet, one committee did not know what another committee was doing—no, nor any of the members of the several committees, with the exception of the centralizing Doctor himself, who contrived to put himself, in the way of all men, and thus managed to pull the strings of each to his heart's content. For such a man to mould everything to his will behind the curtain, is perfectly easy.* He is in every department; and on stepping out from his hiding-places, fraught with the knowledge of which others are denied, he stands forward in the presence of a body of men remarkable for openness, frankness, and uprightness—which render them unsuspecting; and appearing before them with this insight into business, he commands something like homage, and can wheedle them into almost any measure. Add to this, that the majority of the preachers whom he addresses, possessing but little political tact,† from the circumstances of their studies lying in a more

* Doctor Bunting appears to be a perfect fac-smile of Count Zinzendorf in one thing, of whom Mr. Wesley says:—"Count Z. loved to keep all things closely. I love to do all things openly. Min. of Conf. vol. 1. p. 50. Methodism is altered for the worse in this respect.

† It is well known, that the House of Commons has been Doctor Bunting's chief place of resort for years; to support which fact, his shins may be called to give evidence—having been prevented from attending Conference, in consequence of the breakages there received; that the newspapers of the day constitute his principal reading; and that, meet him, where and when you will, his pockets are stuffed full of Reports and of Weekly

simple direction, their is less ability to detect either the falacies of argument or the selfishness of human nature. These things are all turned to a personal account by the Doctor, and hence his arbitrary sway. But even, apart from the Doctor, one of the tendencies of the centralizing system is, to tempt the brethren in London to assume an air of superiority over their brethren in the country; a superiority to which they are on no account entitled, whether on the ground of talent, service, or ministerial character; and which they cannot be allowed to exercise, but at the risk of the liberties, the purity, and peace of the Connexion. Hence another evil:

2.—Pride. When a suitable title was wanted to distinguish Doctor Bunting from his fellows in the Theological Institution, he objected to Governor, as that was too much like the superintendent and visitor of a Parish Workhouse; and besides, as he wished to have a governor under him, the only title with which he could be at all satisfied, was that of President, implying dignity and ease. He must be head, or nothing. When the Didsbury Institution was proposed, he objected to its being anything but a Branch, and pleaded for one President for the two. This was modest. He was not disposed to have a rival. Supremacy was his object. We have heard it stated, by students of the Institution connected with the metropolis, that during the two and three years of their residence in it, they never saw the face of Doctor Bunting within its walls. They had heard of him attending committees; but it was too great an act of condescension for the king, during that part of his progress, to stop to look at, and shew that he had really an interest in the candidates for the ministry. For parade, look at the Centenary Hall, with its livery servants ushering gentlemen into the august presence of the sovereign, or telling them to wait till royalty is disposed to give audience; look at the Wesleyan soirees, the cab and carriage driving in the metropolis, the head inns and first class carriages in the country; look at the platforms and their furniture, animate and inanimate!

3.—Partiality. We here include personal gratification in its various forms. Having all power in their own hand, it leads to this: and it will be generally found, that those who aspire to govern others rather than themselves, will descend to meanness which the truly noble cannot brook. We look at the subject,—

(1.) In the case of salaries. Here again we refer to our table of costs, and the items omitted, for the sums which the self-denying Secretaries have appropriated to themselves, while teaching the Missionaries, and others, economy, and applying the screw to both children and adults, to rich and poor, at public meetings, and at Christmas, to give. We have stated elsewhere, that the Secretaries do not cost the Fund less than £500 per annum each. Look at this. They (or the Committee through them, which amounts to the same thing) call Mr. Jackson from Manchester, with a wife and nine children—eleven in all! and give him £200 per annum, out of which he has to find food, raiment, house-rent, taxes, servants, money to meet Doctors' bills, &c., &c. Doctor Alder, on the other hand, costs, for his wife and himself, (having no children) exclusive of travelling expenses, at least, twice the amount!! We lie pretty soft, when we have it in our power to feather our own nests. In saying twice the amount, we, of course, omit children, or we could go on to a higher figure, stated in another place. We look at the subject—

(2.) In the selection of men:

News, and standing out like a pair of panniers. A pocket Bible would not only occupy less room, but would be much more in character, as well as suitable for the study of the President of a Theological Institution. And yet the House of Commons and the News of the day, will do for a wily politician, who has taken his cue from thence. The Dissenters seem to understand this part of the character, as clearly as ourselves. See the "Eclectic Review," for August, 1846, especially p. 139; but the whole character is worth reading.

1. For London. Even the meek, the gentle, but innocently sly Joseph Entwisle could say, quietly, "Oh, we must not have Doctor Beaumont in London, he wont do for us." The question was not whether he would do for the people, the circuit, or the work of God; but for *us*—the located, centralized clique. Most of the London stations are at the beck and disposal of the party. The ears of the stewards are open to their whispers; and these are carefully selected. They are in the quarterly meetings, in the stationing Committee, in the Conference—steady to their purpose—with their eyes fixed upon their chosen and marked men. When Mr. Fowler, as already stated, was appointed for London, either as an experiment or through some fatality which the party could not control, he remained only three years: there was not another circuit found for him: he did not suit the brethren, who say, "he wont do for us."

2. For Committees. A reference to the Minutes of Conference goes to establish the fact, that Doctor Bunting's clique are in the habit of not only helping each other from one London circuit to another, and to the best circuits in the Connexion, but from one Committee to another, to the great annoyance of the people, and the great injury of their ministerial brethren. Besides chairmanship, representativenesship, superintendency, deputation work, and a number of minor honours and Committees, we find certain men, denominated Doctor Bunting's clique, from the circumstance of their acting with him, and his finding them helpful to his plans, generally holding the highest official stations in the Connexion, and placed on the more general, important, and influential Committees; while men of standing, eminence, piety, usefulness, and intellect, are excluded; and for no other reason than that of not being of Doctor Bunting's party. Take an example for the years 1839 and 1840, which is preserved in countenance by other periods.

As to the lay portion of the Connexional Committees, we wish to know what claims Mr. T. P. Bunting has to be pushed forward in the way he has been, when circumstances would have led others to court the shade? We add no more: he is Doctor Bunting's son, and that is a sufficient passport to the highest honours.*

We recommend to the Doctor, on reviewing his system of Favouritism, a perusal of the following solemn charge of Paul to Timothy, on the election of officers: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by PARTIALITY." 1 Tim., v. 21.

* We find this gentleman blazoned forth in his father's paper—the "Watchman," on different occasions; but there is a puff extraordinary in No. 620, for Nov. 18, 1846, p. 548, in a review of a "Lecture at the Manchester Law Association, on MORAL TRAINING Necessary for the Practice of the Law." After noticing different topics dwelt upon by the lecturer, the friendly reviewer observes, he "then dwells on some peculiar branches of *moral training* to which attention may be properly directed. Such are, securing a competent knowledge of the profession:—a SCRUPULOUS SENSE of HONOUR in all intercourse with clients or professional brethren:—generosity and liberality in spirit and temper:—the cultivation of constant command of temper:—a bland and courteous demeanour:—a candid and open disposition:—and a MODEST and HUMBLE spirit. The lecture, altogether, is most creditable to the head and heart of the author, who is, we believe, Mr. T. P. Bunting." Not anything, of course, is said of the lecturer as a MODEL for his hearers to work after, nor of the practical influence his sentiments have upon himself in his profession. There are different ways of pushing trade, and more places for sign-boards than over a man's own door.

| Names of some of the Connexional Committees, each man, more or less, is on. | Names of the Men. | High Official Situations filled by each. | Connexional Committees each is on. | Years in London. | Years each has Travelled. |
|---|--------------------------------------|--|------------------------------------|------------------|---------------------------|
| | LONDON. | | | | |
| 1. Committee of Privileges. | Dr. Bunting, | Pres. Theol. Inst. and Gen. Mis. Sec. | .. 12 .. | .. 18 .. | .. 41 .. |
| 2. Committee of Management. | <i>Supporters and Favourites.</i> | | | | |
| 3. Special Missionary Committee. | Mr. J. Scott, | Treasurer and Secretary, | .. 10 .. | .. 7 .. | .. 29 .. |
| 4. General School Committee. | „ E. Grindrod, | Secretary of Theological Inst., | .. 11 .. | .. 6 .. | .. 34 .. |
| 5. Book Affairs. | „ T. Jackson, | Editor of the Magazine, | .. 10 .. | .. 19 .. | .. 36 .. |
| 6. General Chapel Fund. | „ J. Hannah, | Theol. Tutor and Sec. of Conf. | .. 9 .. | .. 6 .. | .. 26 .. |
| 7. Chapel Loan Fund. | „ I. Keeling, | Conference Letter Writer | .. 8 .. | .. 2 .. | .. 29 .. |
| 8. Centenary Chapel Relief Fund. | „ R. Alder, | General Missionary Secretary | .. 7 .. | .. 7 .. | .. 24 .. |
| 9. Chapel Building Committee. | „ J. Beecham, | General Missionary Secretary, | .. 7 .. | .. 9 .. | .. 25 .. |
| 10. Children's Fund. | COUNTRY. | | | | |
| 11. Contingent Fund. | „ R. Newton, | President of Conference, | .. 7 .. | .. 2 .. | .. 41 .. |
| 12. Preacher's Auxilliary Fund. | „ J. Bowers, . . . . . | . . . . . | .. 8 .. | .. 6 .. | .. 27 .. |
| 13. Theological Institution. | <i>Non-Supporters and non-elect.</i> | | | | |
| 14. Education. | Mr. J. Stanley, Senr., . . . . . | . . . . . | .. 1 .. | .. 7 .. | .. 43 .. |
| 15. General Centenary Committee. | „ J. Hill, . . . . . | . . . . . | .. . . . | .. 8 .. | .. 35 .. |
| | „ Dr. Beaumont, . . . . . | . . . . . | .. . . . | .. 5 .. | .. 27 .. |
| | „ J. Fowler, . . . . . | . . . . . | .. 4 .. | .. . . . | .. 29 .. |
| | „ T. Galland, . . . . . | . . . . . | .. 2 .. | .. 2 .. | .. 24 .. |
| | „ S. Dunn, . . . . . | . . . . . | .. . . . | .. . . . | .. 21 .. |

On this table it may be remarked—1. That the reason why Mr. Newton has not been more in London than two years, is, because of preference for the country. 2. That Messrs. Stanley and Galland could not, with any shew of decency, be omitted, in reference to the Kingswood and Woodhouse Grove School Committees, in consequence of the one being stationed in Bristol and the other in Leeds. 3. That there is not a man in these packed Connexional Committees, equal to Mr. Stanley for wisdom and experience, or to Doctor Beaumont for splendour and for power; and yet, Mr. Stanley, senior to them all, is placed only on one committee, from which he could not

for the sake of common decency, be excluded; and Doctor Beaumont, equal to one in standing, viz., Mr. Bowers, and senior to five of the others, has not a single election. If there is not in this hypocrisy, there is certainly PARTIALITY; the latter of which has as little to do with the “wisdom from above” as the former. But the general feeling of the brethren has been manifested in reference to Mr. Stanley; who, it is hoped, will be followed by suitable successors of the liberal school: and Doctor Beaumont’s day will also dawn, powerful as has been the hand, and base the means, to crush and keep him back,

Part of Doctor Bunting's most artful policy has been to constitute as many Committees, connexional and otherwise, as possible; and in these to transact the vital part of the business of Conference; bringing in merely a report of the general proceedings of the Committees, for its sanction. Some time about 1814, Doctor Bunting (Mr. then) and some of the other brethren, were in company with each other, when the conversation turned upon some contemplated changes. One complained that the same class of men were on all the Committees. This was confessed by the Doctor, and the others, to be an evil; but a hope was expressed that it would soon be corrected. No sooner, however, had the Doctor, by a deep manœuvre, secured the Presidency, than he found it his interest not only to keep up the old plan, but to improve upon it: we say, a deep manœuvre: he proposed that all the preachers, who had travelled 14 years, should be allowed to vote for the President. Having thus been the instrument of enlarging their franchise, could they do less than put him into the chair? He has made many nice calculations of this kind; and yet, a few of the simple-hearted of the brethren are gulled into an impression that he is a disinterested man! But to return to the Committee, on which we have dwelt elsewhere, the grand argument in favour of them is, that of expediting the business of Conference, and preserving its affairs distinct. There is validity in this; but with these advantages, it is necessary to guard against abuse; and we contend at the same time, that business will be dispatched with equal ease and rapidity by a change of hands. So things are found to work in civil life! and besides, according to the old adage,—“New brooms sweep clean”—implying, that the old ones are often associated with that which ought to be swept away. The Committees, as we have stated, furnish a man like Doctor Bunting, who secures a seat in all he wishes to enter, with an undue influence over his brethren. They may be employed for party purposes. When Mr. Samuel Dunn appealed to the London Conference at its assembling 1842, in vindication of his character, because of some disturbance in the Dudley circuit, Doctor Bunting and his clique, who were prejudiced against the appellant, would not allow the affair to come before the Conference, but delivered him over to a Committee, which was equal to placing him under “the Usher of the Black Rod.” Mr. Dunn very properly refused, and demanded an open trial; but the platform over-ruled it; and the consequence was, he left the Conference in disgust; and yet, at a subsequent Conference, after denying him justice, Doctor Bunting had the hardihood, in his usual merciless way to the feelings of others, to tell him, that he ought rather to ask pardon of the Conference for leaving it in the manner he did, than to speak on the subject in question;—one of his customary brow-beating ways of answering an argument. Now, the point with us, is not whether Mr. Dunn was right or wrong in the Dudley case, but the injustice of refusing a man the right of vindicating himself; for we contend, that every member of the Conference, who wishes it, has the right of public appeal. Besides, when the members of those Committees decide against a man, in cases of character, they, with a thorough knowledge of the circumstances of the case, of which others know nothing beyond what they are disposed to communicate, become advocates for the opposite party, and are so far against the man in open Conference; and if they wish to promote any party purposes, or the man is known to have no friendly bearing toward the London party, as was the case with Mr. Dunn, then Doctor Bunting is heard to bawl out, as in the case of attacks upon himself,—“The Conference must support and defend its own Committees!” This is generally a closer—not an argument—as the Conference, by this trick, is put upon its dignity. These Committees, therefore, as will be perceived, constitute one of the chief secrets of his power: being on most of the connexional Committees, and his favourites mostly on others of importance, he winds the Conference at will in them: every wheel is worked by him; and the whole of the machinery moves at his bidding.

There is policy in all this, but it is sinister : it is to obtain power : and it is impossible not to dispute the purity of his motives, in the packing of these Committees, and in the patronage and encouragement he gives to different men, yet to be noticed, to compass his purposes. It is doubtful policy,—suits himself rather than the preachers at large, and the body generally. His wishes may take the shape of hopes, and he may accept that as a fact, which he earnestly desires to be true,—that the body may be ultimately benefited : but the dissatisfaction it works in the mass, shews its want of adaptation to the views and feelings of the brethren ; and the hope of a change on his demise, is demonstrative that they are not with him. The pertinacity with which he clings to a certain class of minions in the se Committees, seems to spring more from selfishness, and a grasp at power, than the consistency which springs from principle.

5. For Governors. We have felt indignant often at the arguments resorted to, in order to accomplish certain objects, particularly in the case of the Theological Institution. The argument at first was that of age, experience, and standing in the connexion. This was employed in order to secure the election of Mr. Entwistle for the Theological Institution ; a man every way qualified for the office if such office were necessary : but Doctor Bunting knew very well that Mr. Entwistle was a man whom he could not only manage, but who would, in most cases, work to his hand, and would add weight to his schemes of controul. The same accommodating logic was employed in the election of Mr. Treffrey ; but not being quite of the Buntingian school, his reign, as was expected, was short. The worthy Doctor, being anxious after this, to introduce one of his pets, threw his previous argument of age, experience, and standing, to the winds, and, to accomplish his object, urged the propriety of having a man of mature age, full of health, vigour, and action. This, of course, secured the election of his friend P. C. Turner ! Subsequently to this, another friend was to be served ; but what was to be done ? The old argument would not serve in this case, as a person shook with paralysis, and laid aside from the itinerant work, had to be served. Never heed ; the Doctor stands too high for a little inconsistency to shake his credit : if, by throwing health and vigour to the winds, he can serve his friend John Bowers, by helping him into the Didsbury governorship, it will help himself in carrying out his schemes of power through the balm of favouritism ? So much for discreditable shuffling in cases of Governorship ; an office for which there is no more need, than there is, that a man should pay another for asking a blessing on his food, and praying with his family. The first argument involved in it, the dotage of declining years ; the second, included the strength of a stone mason ; and the third, required a crutch to support it. Mere men of the world would be despised for such conduct ; and a doctorate would be brought into contempt, in other Christian communities, by such logic. At the Conference of 1846, on the election of Mr. Stamp, which will be taken up elsewhere, he gravely observed, “that he respected age ; but that it did not follow, because a man was a senior, he was to be put in this office, as it would not follow, that the oldest officer in an army, or the oldest surgeon in a hospital, should fill an important vacant post.” At the same time, he opposed the election of Mr. Fish to the office, because he was not equal to all the duties of a circuit ; He had forgotten Mr. Bowers, good man.

4. For editors, paid agents, and different posts of honour. Take

Mr. Cubitt,—A special sub-committee proposed as sub-editor Mr. D. Walton, who, as a scholar, a man of piety, judgment, and discretion, was well qualified for the office. He was not quite the man, however, on after thought, for the party with whom he was to be associated ; and Mr. Bowers proposed Mr. Cubitt, as the more likely of the two. How was this ? Mr. Cubitt had been associated with Mr. Bowers in the Secretaryship of the Theological Institution ;

a touch of friendship, therefore, was to outweigh all considerations of fitness; and besides, he was in debt—upwards of £500, which Mr. Bowers had to beg;—debt, which, in its contraction, would have caused any other man to forfeit his place in the connexion; and yet winked at by the whole London District Committee! but then, he was bound hand and foot by those very debts,—had absolutely sold his independence, and was the less likely to rebel. We could tell some queer tales about this gentleman's mode of borrowing since then. We give, as a foot-note, a paper that has fallen into our hands respecting the want of fidelity in the London District in his case, and the unfitness of any man to be at the head of a religious publication to inculcate lessons on sanctification, economy, and moral honesty, who cannot keep himself out of debt.* We

* The circular referred to is a keen satire, but full of truth, entitled, "A Special Meeting of Wesleyan Methodists, held at the Temperance Coffee Rooms, prior to the Quarterly Fast—Sir Thomas Gormand in the chair." There are fourteen resolutions in all, taking up the whole case of Mr. Cubitt's liabilities, and the culpability of the London District, with Doctor Bunting at its head, for blinking it. Some idea may be formed of it by the following items:—"Resolved,—That a respectful petition be presented to the Wesleyan Conference, requesting the rescinding of the rule which prohibits the members of the society contracting debts without the probability of paying them; thus placing them on a level with such of the preachers [Geo. Cubitt, &c.] as the rule is not permitted to reach:—That the best thanks of this meeting are due, and are hereby tendered, to the Rev. George Cubitt, for practically bidding defiance to such distressing restrictions as the rule is intended to enforce:—That the warmest gratitude is due to the preachers of the London District, for throwing the mantle over the conduct of their respected friend, the said G. Cubitt:—That the reverend gentleman be still permitted to retain his office as Editor of the Wesleyan Magazine; a work which inculcates on the Wesleyan body the great principles of religion, as justice, economy, common honesty, &c.; and that his name also be allowed to adorn the Minutes of Conference:—That the best acknowledgments are due to the friends in Bristol, Sheffield, Huddersfield, and elsewhere, for subscribing to rid him of such debts as were contracted in those places, and had reached their ears; but more especially to the Rev. J. Bowers, for his generous conduct in travelling up and down the kingdom, in the spring of 1840, soliciting aid at Liverpool, Leeds, Manchester, &c., at which places the noble sum of 500*l.* was raised for him, being nearly equal to the discharge of such debts as he could be brought to admit at the time:—That, nevertheless, a delicate enquiry be made respecting the debts still due at Sheffield and other places; and also what becomes of his regular board, quarterage, allowance for children, &c., &c., the whole of which, as received by other preachers, being sufficient, not only to keep them out of debt, but to maintain them and their families in respectable circumstances:—That he be lovingly requested (for the same reason that the poor members are urged to pay their pence weekly, rather than involve themselves in difficulties at the end of the quarter) not to run again a bacon, egg, and butter bill quite to 30*l.*; or a butcher's bill to 40*l.*; lest he should, on some future occasion, require another of his customary lifts, and so bring the quarterly fasts into disrepute:—That, notwithstanding the clamour raised against him by a few narrow-minded persons, who never knew anything of the luxury of living at large, and taking no thought for tomorrow, he be requested not only to continue his editorship, but to be ready, at a moment's warning, to stand forth as the defender of Methodism, whose laws, with the exception of the obnoxious one noticed in the first resolution, demand the pen of a man of honour like himself:—That the Rev. T. Davis, whose embarrassments commenced with his Gibraltar Mission, and whose name was dropped from the Minutes in consequence, be recalled to the itinerant ranks, and placed by the side of Mr. Cubitt, as a suitable companion and helper—Mr. C.'s embarrassments having commenced with his Newfoundland Mission; which debt, though urged as a plea, is but a drop in the bucket when compared with the streams that have followed him, and the ocean in which he was recently engulfed," &c., &c.

A copy of this circular, we are credibly informed, was sent to every member of the London District, and yet not a syllable was said on the subject in the Committee, while the delinquent retained all his offices, honours, and emoluments, as heretofore, and appeared on the platform the next Conference as usual; not, it is true, quite so often, for he appeared not to have been past shame.

We are scarcely of opinion with the writer, that the analogy between Messrs. Cubitt and Davis exactly fits, though it will hold good in its principal parts. There was something in the shape of deception, and the falsification of names, in the case of the latter; but, then, we have positive proof of the falsehood in the case of the former.

But, apart from that, the case of J. Overton, who had travelled about thirty years, was taken up by the very next Conference, and his name was struck off the Minutes. His case

may add, that we cannot see any propriety in having two editors, when they have so much time on hand as to enable them to write and publish works for their own personal benefit. If there is a rule against any man using the literature of the Connexion for his own private use, there ought to be a law against a man taking the money of the Connexion for anything except the work of the Connexion. A handsome salary, which enables others to live respectably, ought to keep a man from violating the rules of the body, in the contraction of debts which they cannot possibly pay. Take

Doctor Bennett.—This Gentleman, who is editor of the "Watchman,"—professedly a religious paper, and under the perfect control of the London gentry,—was a travelling preacher, and had his name on the Minutes for Ireland. Why was he dropped? Was it for Tee-totalism? And yet, this man is found on our platforms, our Connexional Committees, in our pulpits! Why are men who have retained their character and station in the Society, not there? It is of no importance whether the tool is bright or covered with rust, provided it meet with the approval of Doctor Bunting. Take

Mr. Armstrong.—This man was connected with slavery in the West India Islands; but then, he is Doctor Bunting's son-in-law, and Methodism must keep him; while men of superior claims, and better qualified for the work, are to be kept in the back ground. £200 per annum, exclusive of travelling expenses, and grazing where he can upon the friends! This is not all; but when connected with the Schools in the West Indies, charges were preferred against him, and sent home to the Committee. His father-in-law was ready to receive them in that Committee; and they were quashed, and something like a censure was got up against the Committee that preferred them, as a set off. Since then the work has never succeeded in Kingston; so indignant were the people.

But, independent of favouritism, and other et ceteras, we should be glad to know, what occasion there is for this gentleman. If the teachers, upon whom so much cost and time have been expended, to perfect them, are unfit for their office, remove them. We are inclined to think, however, that the training they have had, under the guidance of a watchful local Committee, will be quite sufficient for any School, without the officious and unnecessary interference of a paid agent like this. Take

Mr. T. Jackson, late of Manchester, appointed to a living of £200 per annum, after passing the muster-roll under Doctor Bunting, without the previous sanction of Conference. Take

Men for the Annual Sermons, at the May Meeting, in the metropolis: the case of Mr. Alfred Barrett, as an instance, for respect to whose piety, christian demeanor, and talents, we yield to none. But we look at the favouritism of the thing. He was called up to London in 1842, when he had travelled only ten years, to preach the sermon before the Society, while

was this:—He was charged with not attending his District Meeting in May, and with omitting to reply to a letter that was sent to him. He was also charged with having contracted debts, which he could not pay, to tradesmen—with borrowing money of some friends—and of applying the Connexional funds to his own purpose; that is, of being indebted to the Book Steward—the whole amounting to 161*l*. The Committee that examined his case recommended him to mercy; he was, however, made a supernumerary, and ordered to have his name dropped from the Minutes till his debts should be paid, which were directed to be paid by instalments. Look at the two cases—John Overton was a poor man—sickly himself, with a large family—confined to the poorest circuits, on the smallest allowances—and no more unfit for the work, when put down, than he had been for some years before. George Cubitt, on the other hand, fed to the full—a smaller family—to the best circuits—enjoying the best allowances—with a debt three times the amount. Here the one poor fellow is dragged before the public Conference; the other has his case smuggled up in London, where smuggling has been carried on so long! The twenty pence debtor punished, and the five hundred pence debtor rewarded with posts of honour!

such men as Doctor Beaumont, Macdonald, and others, the former of whom had travelled thirty, and the latter seventeen years, were passed unnoticed. How was this? The secret is just here. While Mr. Barrett was stationed in Leeds, he, at the solicitation of Doctor Bunting, took his son into the house, as a boarder and lodger. Now, though we say nothing of the offence which Mr. Barrett would have incurred, as we can demonstrate in precisely a similar case, in reference to another, if he had refused: yet, we ask, why any man should have it in his power to give away the honours of the Connexion for personal favours; or even of others having it in their power to compliment him in that way: to pay private debts with public honours, is to pay with a capital which is not our own: and further maintain, that the honour paid was due to such men as Doctor Beaumont, and others, on public grounds; and that we object to as a part of a system of favouritism which is carried on. Take

Deputations.—The Missionary Deputation has been made the instrument of partiality and favouritism, in the same way as in other matters. This department is known to be generally in the hands of the General Missionary Secretaries, who are in the hand of Doctor Bunting; and if Doctor Bunting does not name every man, (and who can say he does not, behind the scenes?) his colleagues in nomination know his men, whether under the brand or in his smiles; and then, adding a few others, the list is made up. Hence, men are to be found on these deputation lists not at all remarkable for platform effect, and found there, too, for a series of years, while such men as Mr. Bromley, not to say returned Missionaries, are Calvinistically “passed by:” shewing less anxiety how they may best serve the funds, than how best to display their antipathies and their partialities. But the people are rising up against this plan; we hear of districts and circuits refusing the men thus palmed upon them. In this we sincerely rejoice.

Even the Presidency is not safe in the preference of this centralizing plan. It tempts the official men in London to play, as we have intimated elsewhere, into each others hands, and to tamper with the highest office in the body; nominating each other to, and canvassing for each other's election to, the Presidential chair. The year after Mr. Stanley filled the chair, the London clique were anxious to regain the ground they had lost; and hence, employed their influence in the re-election of Mr. T. Jackson, stating, that Mr. Samuel Jackson, for whom there was a strong feeling, was disaffected. This was the argument of Mr. Scott, when beating up for votes, when on the deputation work, which was no less than a libel on the excellent man; nor was it creditable to a brother's feelings, for Mr. T. Jackson to allow it, till Mr. S. Jackson had filled the chair.

The centralization system leads to

4,—A misapplication of the public Funds. Take a few instances:

(1.) Extravagant Salaries. This is a point on which we have been sufficiently intelligible, in our tabular statements, respecting the cost of the Missionary Secretaries; four of these costing the Missionary Fund, not less than £500 per annum, for a period of 13 years! In this broad assertion, we, of course, include the items omitted, viz:—Children, Servants, Medical Attendance, Travelling Expenses, &c. TWENTY-SIX THOUSAND POUNDS.

(2.) Enormous prices for literary property. If a man is a favourite, and of their own party, he will be treated bountifully; but if not, then either scurvily, or sent empty away. Mr. Watson, one of the Secretaries, was one of the band: on his death £2000 was given for the copy-right of his works, the first edition of which was published several years ago, and is either yet unsold, or the demand has been of such a character as to prevent

the publication of a second. The Book Steward,—a fine literary character, so far as blank paper goes, informed Doctor Clarke, that £400 or £500 was the utmost to which he could go for the copy-right copy of his Commentary on the Scriptures; a work for which Tegg is stated to have given £2000 after the market had been supplied with the first edition, and by which, it is stated, on good authority, he realized £30,000. Either there was a want of judgment or gross partiality, in these two cases; and which so ever of the two it might be, the act itself proved the parties to be unfit for the offices sustained. Had Mr. Watson's Works been an open transaction before the Conference, instead of a partial, smuggled one, in London, in the interim, there would not a resolution have been entered into at the ensuing Conference to limit all such purchases within a certain sum; a resolution dexterously hitched in by Doctor Bunting himself, to tone down the feeling of the brethren on the subject, and give a shew of candour to the whole.

(3.) Needless parade. Doctor Bunting, who was on all the Committees of the Grand Centenary Hall, and was the soul and guiding-star of the whole, could allow £40,000 to be abstracted from the Centenary Fund, for a couple of spirit cellars, a large room, and two rooms each for himself and his colleagues!! A small pamphlet, published by Gadsby, of Manchester, and Groomsbridge, of Paternoster Row, London, entitled, "Wesley's Ghost," by Vetus," has directed attention to "the mahogany, the mirrors, the carpets, the curtains, and other costly decorations," of this costly monument. How much better would it have been to have raised, as the case of the venerable Reynolds, of Bristol, a Monumental Fund, by sinking the amount for the support of Christian Missions to the end of time? But tailors and mantu-makers are fond of show; and it should seem that Doctor Bunting inherits some of the qualities of these professions. But we are not done with the Centenary Fund, to which we freely contributed. In the "Wesleyan Record," for Dec. 1844, and Jan. 1845, where the Editors appear to have been driven to the act of self-defence, it was stated that £800* had been taken from the Centenary Fund to preserve the "Watchman" from sinking: information respecting meetings which had been held, being converted into advertisements!!! The donations of the benevolent to different funds, and those on the "Missionary Notices," may, with equal propriety, be denominated advertisements. Would the whigs of the Wesleyan body, if they had known it, and been allowed a voice on the occasion, have given their vote to support a tory paper;—a paper raised to support the interests of a Church and State party? There are 35 Shares, at £100 per share; we know most of the Shareholders; among whom are Messrs. J. Wood, J. Burton, P. Rothwell, Sands, Crook, Farmer, Elliott, Beallie, Keye, &c., &c. What! are the centralizers in London to have the privilege of dipping their hands into the pocket of the subscribers, many of whom could ill afford to contribute, to save the pockets of those squires, in an unfortunate speculation on toryism? any of whom might have paid the whole out of his pocket without injury to himself! Would they support a whig speculation of this kind, and in this way? Why do not they give the "Wesleyan Record" their favours? Ask the reason at the door of centralization. Such misapplication of the public money would have been unknown but for the system we here expose—that of location and centralization.

But look at the subject in another light. The Centenary Hall and the Richmond Institution constitute a part of Doctor Bunting's parade, to trick out Methodism as a thing to be admired by the world—something to look out, and himself to be looked at in it. Here we find him in all his architectural glory, as well as in the full triumph of his power, like Wolsey in the splendour of his palace. But, as if this piece of pomp were to be tarnished, a permissive pro-

* This has since been found to be upwards of £1400.

vidence allows the serpent to enter both, in order to open the eyes that have been dazzled into blindness ;—a gin shop appears within the walls of one, at which the public are divided whether most to laugh or feel indignant, and one of the foulest crimes is charged upon one of his favourites within the wall of the other.

5.—Insincerity. A system of trickery and low cunning is practised to keep certain men in office, and others out ; and this again supplants the spirit of brotherly love, frankness, and confidence, so essential to the wellbeing of the body ; while it causes those services rendered to the connexion in the metropolis, to be less effectively performed than they might, and would be, if performed elsewhere,—and is tacitly reflecting on all the brethren in the Connexion, except those in the London district, as unfit to take any responsible part in the management of our connexional affairs.

6,—It saps the foundation of the Pastoral and Apostolic office. There is no escape from the fact, that it draws so much on the time of the brethren in London,—time which ought to be employed in pastoral visitations and ministerial studies,—as to deprive them of the true ministerial and pastoral spirit in which all the business of the church should be transacted ; and we think that no minister among us should be allowed to remain longer in London than their brethren are elsewhere. In this case, the London Societies are to be pitied, and through this they are kept low. When is it heard that metropolitan officials ever visit the sick, or even give tickets ?

From what has been stated the propriety, nay—the necessity, of changing the men in London must be apparent to all—changing them as often as the other preachers in the body. If it is important to change society and circuit stewards, it is no less so to change secretaries and committee-men. A circuit-steward is a man whose power of mischief is extremely limited, should any exist ; but in London the subject must be considered connexionally ; the men have the sweep of the whole body. The system of Methodism, which is locomotive, is opposed to it ; while its spirit is opposed to everything like ease, aggrandizement, selfishness, and oppression.

Notwithstanding the facts adduced and the arguments employed, no sooner had the first edition of this number found its way among the preachers, than the best energies of our official men, who affect to have so great a concern for the honour and interest of Methodism, were engaged to try and find out the author or authors of the expose, rather than the innocence or the guilt of the accused ; and in administering punishment to him or them rather than honourably acquitting or righteously condemning the parties criminated. To save the Connexion from such a maladministration of its funds, by those who are their constituted guardians, should be the concern of both preachers and people ; and whoever may be the author or authors chargeable with stepping forward at this juncture ought to be considered entitled to the thanks of the body for having done so, though, perhaps, not exactly for the manner in which it has been done. We insist upon it, that the best efforts of the body should be put forward, to search out, and to reform the alledged abuses ; and the sincerity, the consistency, the integrity, and the very existence of the body demand it.

Before we dismiss this subject, we must go a little deeper into the soul, and take a glance at—

III.—SECULARIZATION.

This endangers not only the Connexion, but the souls of the persons in question. Being located, and constituting a centre, towards which money is constantly flowing, and where matters of finance constitute the grand staple of their business and conversation, scarcely anything, save that which is worldly, is permitted to come over their spirits.

In the early Minutes of Conference, vol. I. p. 86, we have the following question and answer:—

“ Q.—We have this year spent about two days in temporal business: how may we avoid this for the time to come? ”

“ A.—‘Let the clerks do as much of it as they can by themselves, and it will save us half the time.’ ”

“Two days” were considered too much, and a plan is here proposed to reduce the time to one, in consequence of the baneful, secularizing influence it had upon the mind, and the time it took away from higher and holier considerations—the spiritualities of the Christian church. If “two days” were distressing to the mind of John Wesley, and deemed too long to be taken away from spiritual things, what would be his feelings now, to find the missionary secretaries, book-stewards, and others, steeped in secularities the year round, and Doctor Bunting absolutely buried in them during the one-half of a long, and, what should be, ministerial life? Nearly the whole of the schemes, plans, and measures of the latter, are financial. Observe, we do not lose sight of the fact, that, in consequence of the largeness of the Connexion, more time must be necessarily spent upon mere financial matters, both by Committees and the Conference: it is against the secularizing tendency of these things that we direct our remarks.

The church of Rome divides her clergy into Regular and Secular. The regular clergy are those who have taken on them holy orders, and belonging to monasteries, or religious houses, perform the priestly functions in conformity to the rules or regulations of the monasteries or houses to which they belong. The secular clergy are not of any particular order: nor are they bound by any such rules as the other, but have the direction of parishes. All the clergy of the Church of England are secular. The sense in which we employ the term secular differs from this. Our seculars have their “religious houses” in London, in the Book Room and the Centenary Hall; and they have their “own rules and regulations” too; but then, they have the care of no “parish” or circuit: so that they enjoy their “houses” with the bare semblance only of their “priestly functions:” combining in the two just what preserves them “well-favoured,” lofty, easy, and comfortable.

The clergy of the early Christian churches were required to lead studious lives; were not allowed to desert their own position in the Church, but on just and sufficient grounds; and they were to make it the business of their lives to traverse every corner of the world to make converts and proselytes to Christianity. And we think that such character is far more befitting a minister of the gospel than a secular spirit. Secular, says Doctor Johnson, is that which is not spiritual: it is that which is worldly, not holy; and to be secularized is to be made worldly. Whatever, therefore, renders the spirit of a man thus secular, and secularizes his character, deprives him of the qualification essential to a christian minister; and so far as it does so, incapacitates him for serving either the church or the world in the sacred office. These observations will apply with equal force to Wesleyan ministers. Whatever tends to lower their concern for the souls of men, and for the Saviour’s glory—as less general intercourse with them, less frequent exercise of their talents among them, and less thought about them—will indirectly do, will lead to secularity of spirit; and whatever requires their time and talents to be employed about things which rather rob them of, than add to, their inclination to be found in these studies and exercises which are essential to the effective discharge of ministerial and pastoral duties, directly secularizes their character. In proportion as a public spirit is lost, they become isolated; and their feelings, interests and friendships, become limited and localized; and so far as their minds and time are occupied with things that rather quench than fan the flaming love and zeal which are the

glory of the minister of Christ, though connected with the cause of God and essential to it, so far they secularize the spirit that God had specially called to and fitted for the performance of a spiritual work.

What, then, must be the tendency of the offices of Book-steward, Editors, and Missionary Secretaries, without change, and for a succession of years? In these offices the men that fill them, and do it effectively, cannot have that intercourse with society in general, and for those purposes the ministry of the gospel requires to be kept constantly in view; nor can they exercise their ministerial talents in such a manner as to preserve them in a healthy state, and bring them to bear most effectually on the great objects of the ministry. We go further, and affirm that they cannot possibly retain that interest in the success of the ministry, nor yet have the inclination to fit themselves for the most acceptable discharge of its functions, which they ought to feel; and while they are necessarily losing the spirit of their calling, more and more, what is the result? Can they, thus remaining localized and centralized, avoid being secularized—secularized in their thoughts, affections, desires, purposes, and habits? Otherwise than this it is impossible to be, while hands and hearts are engaged from the beginning to the end of the week, month, and year, in things less spiritual than those to which they profess to have a special call. They are, in their spirit and habits, not only bringing the world into the Church, but withholding the genuine apostle of Christ from the Christian pulpit.

There is a stringent law made against Preachers entering into business; and repeated on the additional provision made for supernumeraries, arising out of the sixpence per member collection, to prevent *them* also from entering into commercial engagements. In this, there is great propriety; as business secularizes the spirit, injures a man's usefulness in the church, and exposes the body to disgrace, on the event of a failure. But is not the great principle, as we have stated, infringed in the Mission-House, and in the Book Room, as well as that of itineracy, by locating and plunging men, during a period of successive years, into the secularities of both,—calling them from the apostleship to the clerkship, from the pulpit to the counting-house? So, men are to be secularized for the Church, but not for themselves,—to locate for others, but not on their own account! The spirit infused is the same in one case as in the other,—with this exception, that it operates more extensively; and, therefore, more fatally, in the one than in the other; the deadening effect being felt more forcibly upon the Church at large, by an eminent office-bearer, than by a person in comparative seclusion. The Book-Stewards, as G. Whitfield, R. Lomas, E. Blanchard, J. Kershaw, and J. Mason, have all participated as much in the spirit of the world, in buying and selling, and making the best and hardest bargains for Methodism, as the private religious members of society do in driving the most advantageous trade for their irrelative families, or the persons by whom they happen to be employed. The object does not materially alter the case; the influence of such transactions upon the men, is the same in one case as in the other, whether employed by others or engaged for themselves. This was especially felt by that excellent man, Mr. Robert Lomas, and we could mention another case, in which one of these men was so completely imbued with the spirit of the world, that he availed himself of his situation of bartering, buying, and selling, and doing business for himself. Let the world enter the soul, no matter how, whether through the counting-house or the church doors, and a man will soon reason himself logically into a variety of things, with which his more delicate sense of propriety would be shocked, if he possessed the genuine spirit of the ministerial office. He will not hesitate to lay a handsome per centage on his travelling expenses; whereas, simple wear and tear might be the only things that entered into his early scruples and considerations; forgetting, as habits become fixed and time goes on, that regular

board and quarterage are also going on, besides the payment of others for doing the work at home. while himself is abroad.*

But to come a little closer, as to effect, it is a fact, stated by one of the most intelligent, useful and devout officers of the Society, in the metropolis, and reiterated by the private members, that there are not more than two (they are not the Secretaries) of the preachers who have retained their unction, and only one his popularity, on the event of location. We ask, then,

1.—Is it agreeable to the original design of Methodism, that the preachers shall either withdraw on their own accord, or constitute such a state of things as to throw temptations in the way of others to withdraw them from the all-important and regular work of the ministry, to sit and serve at tables, in Committees, the greater part of whose business is merely of a financial character, and to change the ministerial office for that of an accomptant—spirituals for temporals? But admitting the evil to be allowed by “Methodism, as it is”—a term admirably hitched in by Doctor Bunting, to suit his convenience and purpose, in the struggle of 1844, we ask,

2.—By what authority the Wesleyan church requires any man so to desecrate his talents, or any man to allow his talents to be so desecrated as to fix himself, or to permit himself to be fixed in offices, that, either directly or indirectly, war against his ministerial calling, and deprive him of the spirit given to him of God for the best performance of his highest and holiest work? Allowing the offices to be prejudicial to the right spirit of a Christian minister, for only a brief period, we ask,

3.—How any man can, consistently with the fidelity he owes to God, or with the testimony of a good conscience, or with the hope of a final approval of his Lord and Master, either station himself, or allow himself to be stationed in such offices for six, twelve, twenty, or thirty years together? and, at the close of a long period, maintain his hold of them with the tenacity with which he clings to life,—or go out of them growling, as if he had received an injury, and as though he had not had his over and above quantum of honour and ease? If we are reduced to the necessity of warring against God, and Methodism, and spiritual prosperity, why,

4.—Should some of the first preachers in the connexion be located, and laid aside from their pulpit labours, as Messrs. Bunting, Hannah, Farrar, &c.,—labours to which they considered themselves expressly and exclusively called by God and the church, and to which they were originally appointed by the Conference? It may, indeed, be stated, that the order of things has been changed in the body; but this happens to be the core of the mischief. Why allow the change?—a change injurious to the ministry among us! That men ought to fill the offices referred to, is admitted; but,

5.—Why cannot laymen be found to attend to the more secularizing part of the business, under the supervision of the Committee,—say the offices of the four Secretaries in the Mission House? Is there anything in the offices to which a good clever layman, versed in business, cannot attend, and for which his

* If the reader will take the trouble to look over the Miscellaneous Expenses in the Minutes for the last four or five years, he will find £73 10s. 7d. regularly turning up in favour of Doctor Newton, for an assistant, while he has the best allowance in the Connexion, and is fed on the finest of the wheat, at the expense of the friends whose abodes he visits. To say nothing of the kindness and benefactions of friendship, his board and quarterage are nearly saved. He is worthy, certainly, of all he receives; but so, also, are others. Why is not Doctor Beaumont indulged in this way? We look at the favouritism of the thing; and we object to it on the ground of justice too. The people have to pay double tax—they are taxed both for Doctor Newton and his assistant. There are outgoings on the one hand, and savings on the other. It is no hardship to the Doctor to be on the wing. It is his meat and drink—his very life—he would die without it. It was with an ill grace that he charged Mr. Caughey with making a gain of godliness in his revivals.

commercial pursuits have not fitted him? Nay, why call in aid of layman at all, as clerks, and committee-men, Messrs. Farmer, Irving, Wood, Heald, and many more, if none but divines were equal to the work? We return to the secularizing tendency of such offices, and ask,

6.—If it is still insisted, that none but preachers can fill these offices, why not introduce less acceptable men, as to pulpit talent, but of equal, if not superior, business habits, into the Mission-House? If men are to be spoiled by secularity, let them, for the sake of the pulpit and the church, be taken, like some of the Book-Stewards, whom he could name from among the less acceptable of the priest-hood. We add

7.—If the Saviour is to be robbed of his apostles, and their number must be decreased by draughting them into the ranks of the scribes and idlers, why keep them in office till twice dead, and plucked up by the roots, before they are removed? Let them have a chance of recovering themselves, and of entering into their former spirit and usefulness, before they are called upon to give up an account of the apostleship to which they professed to be called, and on which they were to live and die. With the exception of Messrs. T. Jackson and J. Farrar,—(and these being steeped in divinity through the week, are happily saved—at least in part)—there is not a man among them that has not been injured in his primitive character, as a preacher, by his office. The men are drawn away from their habits and studies—from the one great work of saving souls, so that it is now proverbial, and asserted in the “Metropolitan Pulpit,” that Doctor Bunting, has not made one new sermon for the last “thirty years,”—at all events, not one since he has been located and secularized. Compare, or rather contrast, his present spirit and preaching with the exaggerated character of his ministry, in the “Wesleyan Takings,” and it will be difficult to recognise the same person. His rare appearance in the pulpit is the only thing that saves him; and when there, he not unfrequently gives sermons that have been absolutely published by short-hand writers, and actually in the possession of his hearers. This is truly humiliating, and is as strange an argument in favour of poverty, as it is of indolence. The body is there, but the spirit has fled. If it be said, that these secularized locators preach occasionally on the Sabbath—nay, say once or twice every Sabbath, yet what good can we reasonably expect from the ministrations of men so wanting in the spirit of their office, and so offending against the law and will of their Master, and so having but little, if anything, of his blessing? And these seculars, forsooth, are the men generally employed in ordaining others, by the imposition of hands, to the apostolic office, to go and preach when and where ever they can, till they fairly die in the harness,—urging them, in their addresses, to be diligent and faithful to the work of the ministry and the pastorate!! offices which they themselves have left, and the spirit of which they have lost! CONSISTENCY! whither, we again ask, art thou fled? They remind us of a set of fat, downy bishops; or in the less complimentary language of Pope, “oily men of God,” appointing others to work which they themselves rarely touch,—masters sending their servants into the field,—a field in which they themselves ought to be found, agreeable to the mandate of the Lord—“Go work in my vineyard,” but in which they are only found by proxy, Substitution is easy work; go on with it and the work of God will soon be destroyed. ●

In support of the non-usefulness of these seculars, and the sapless character of their ministry, it may be remarked, that it was found in the December quarter of 1845, that, in the eight London circuits, there was a decrease of 380 members, and in only one circuit an increase of 10. In these eight circuits, exclusive of the labours of the students of the Richmond Institution, most of whom are employed every Sabbath, together with the labours of re-

turned missionaries, and local preachers—of the latter of whom there are some hundreds—there are between fifty and sixty preachers, including a sprinkling of supernumeraries, stationed by Conference. This it may be stated, will apply to the comparative non-usefulness of the itinerant, as well as the located: but it does not follow that good time-pieces will always be exact in their movements with a number of dead-weights appended to them; or that carriages will roll on with celerity, with drags attached to their wheels. It is a fact stated by the seculars themselves—and one of the longest of the located—that the London Societies are mostly kept up by accessions from the country. Even the Missions appear to begin to feel the deadening influence of these ecclesiastical worldings: an increase of three or four hundred, in 1845 and 1846! for an expenditure of upwards of £100,000!;

Nor does it comport with God's general dealings, that spiritual prosperity should follow, when guided solely by the hand of secularity. Where is the prosperity in the English Church? It is directed by the hand of a set of Temporals, falsely denominated Spirituals. Well may the missionary part of our church languish under the hands of the Lords Temporal in the Grand Centenary Hall. There is scarcely a returned Missionary with whom they have not had a squabble, and several have been compelled to go without a redress of grievances, and the payment of other just demands. We can name the men.

The preachers can only be brought to set their faces against Metropolitan LOCATION, CENTRALIZATION, and SECULARIZATION—if they can be brought to ring a constant CHANGE in the CONNEXIONAL COMMITTEES, and to break up the NOMINATION COMMITTEE, then whatever future Cæsars may arise, all attempts to enslave will prove abortive,—equal rights will be maintained—brotherly love, instead of suspicion, fear, and jealousy, will be restored—the platform will be crumbled to pieces through its own dry rot—the President, as he can ascend no higher, will, like the Moderator in the General Assembly of the Church of Scotiand, be satisfied with the honor once in his life.

N.B.—There are many things in our hearts; but these, with the exception of an odd sheet or two, like the present, which we shall occasionally circulate, will be incorporated in a general work, now in a state of great forwardness, entitled, "THE BUNTINGIAN DYNASTY," in which the real character and policy of the Rev. Jabez Bunting, D. D., will be fully developed; the whole being supported by documentary evidence, with an appeal to facts, shewing the influence of his spirit and measures on the Wesleyan body at large, and the preachers in particular; and demonstrating his administration to have been one, the result of which has been, a greater amount of EVIL than of GOOD to the Connexion.

By order of the CORRESPONDING COMMITTEE for detecting, exposing, and correcting Abuses. London, Manchester, Bristol, Liverpool, Birmingham, Leeds, Hull, Glasgow, 1846.

FLY SHEETS, FROM THE PRIVATE CORRESPONDENT.

No. 2.

THE PRESIDENTIAL CHAIR. THE PLATFORM, AND CONNEXIONAL COMMITTEES.

It is not our intention to argue the points comprised in this circular, in the way in which we have taken up the subjects of the "Location, Centralization, and Secularization of Wesleyan Metropolitan Appointments," but rather to furnish hints for more enlarged views; or, to be in character—skeletons; not for sermons in the pulpit, but for speeches in the Conference. Our last sheet partly affected the People, as they are entitled to the assurance, that their monies are economically applied: but the questions now before us are for the PREACHERS—the preachers exclusively. There is no fear of the People, provided the Preachers can be kept right; and there is as little ground for painful apprehension with regard to the great majority of the latter, provided a proper check rein can be put upon the few, who have wriggled themselves into office, to the discomfort of the many: and we honestly confess our object to be that of putting the brethren into the way of disentangling themselves—warily—gradually—resolutely—certainly, from the meshes of the net in which they find themselves enclosed; having had their unsuspected innocence simplicity, and freedom ensnared, with a spider-like care which will scarcely meet with a parallel in modern times, and which ought only to be practised on unprincipled men, who have forfeited all right to Christian suffrage and Christian liberty. If the brethren are disposed to take the hint—well; if not—let them suffer: we say suffer; for it was the remark of an acute observer of Wesleyan affairs, in our hearing, not long ago—"The Preachers serve from fear—not from love; every man is placed as a policeman over his fellow; and should he give utterance to a thought not in perfect accordance with the views of the "powers that be," he instantly receives the brand, and is marked out as one of the penal settlements: the next station is the secret of submission with many an excellent man, with a large family and Doctor Bunting, who has destroyed the spirit of confidence and brotherhood, is to thank for this."

We are not sanguine in our hopes of any great improvement during the life time of Doctor Bunting; but we are not without a slight degree of assurance, that, in consequence of the seed which we are sowing, a wholesome preparation of feeling will be going on; and that, ultimately, the Wesleyan body will be scourged of tricksters, drones, sinecurists, locators, lords, selfish cliques, and favouritism. There is no wish to divide the body: God forbid! Methodism is the life of our life. We wish it health, peace, and salvation: but we are of opinion, that we are doing God service, by thus attempting to medicate the waters at the spring-head; or, which amounts to the same thing, by improving the executive department of one of the best systems in the world.

We find, since the issue of our first "Fly Sheets," that vengeance is vowed by those whose nests have been disturbed, against the authors, who have been loaded with every species of abuse, and whom it is their great anxiety to apprehend. For their satisfaction, we have to inform them, that the authorship rests with neither one, two, nor three. The business, however, of the Metro-

politan clique, and their provincial association, is not—"Who is the author?" but—"WHAT IS THE ARGUMENT?" not with those who prefer the charges, but HOW THOSE CHARGES TO BE REFUTED. We appeal to facts, and we appeal to figures. The cry of authorship has often been resorted to as a blinder; and by deafening others with this, as well as hood-winking them, the parties charged with culpability have slipped off unexamined; and therefore, undetected. *A discovery of the authors is intended to be a substitute for a correction of the evils!* If there is a disposition to correct the abuses of which we complain, it can be done without our being known. The evils are known, and that is sufficient, having been pointed out. We may be told, that we have told our tale in a very severe and improper spirit. But we have to observe, that whatever may be our spirit, our temper of mind is no refutation of the charges; a sharp tongue may speak the truth: Moses was not less truthful, because his "anger waxed hot;" and because he was "very wroth." Was Jesus too zealous in flogging the buyers and sellers out of the temple? We are not without examples of severity. Nay, some were to be rebuked sharply. Yet with all this severity, there was no sin in any one of these cases. The truth is, when evils creep into the temple and among the professors of religion, our indignation is invariably increased. Mildness, in such cases, would be as much out of place as the present of a flower when the whip ought to be employed. But, be that as it may, the spirit is *with us*; the charges are for *them* to answer. As to the personalities in which we may be supposed to have indulged; few are more personal in the Conference than the persons impeached; and few like it worse when the cup comes round to themselves. It is difficult to separate men from their measures,—persons from their actions. If an evil exists, the person who is its author is accountable for it: it is not the evil that can correct itself, or that is punishable, but the perpetrators: but for him it would never have existed. What! is the evil to be pointed out, and the author not to be named? What claim has the latter to lenity? Why such delicacy in saying—"Thou art the man?" We have to do with men, as well as things; and but for the former the latter would not have existed. The Bible is full of personalities.

The points in question embrace measures that have worked tolerably well for persons connected with them, but not for the brethren at large; and the "GRAND EXPERIMENT" having been made on the Number One system, it will be proper to return to the simplicity, honesty, and generosity of former times, when men were in the habit of addressing each other with—"We be brethren"—"That there be equally." With these prefatory remarks, we proceed to—

I.—THE PRESIDENTIAL CHAIR.

Though the world may be disposed to think lightly of the office of the President of a Wesleyan Conference, it may be doubted whether a more really honourable office exists than that of a minister of Jesus Christ chosen by the spontaneous suffrages of five hundred of his brethren to preside over them.

He has a few other duties apart from this. During the session of the Conference he examines the candidates for the ministry—at least privately. After their admission and ordination he delivers to them a charge. He also preaches the Conferential sermon—the *Concio ad Clerum** During the interval of Conference, he has a degree of authority (though limited) to appoint ministers to vacancies, occasioned by death or illness.

(I.) THE OFFICE

- 1.—It is *constitutional*, being established by law,
- 2.—It is *necessary* in a deliberative assembly.

(1.) To preserve order. • • The best regulated states have their rulers; and all public assemblies, whether ecclesiastical, political, commercial scientific, or

* It will be remembered these are the words Mr. Radcliffe deposed to having read in Mr. Walton's manuscript.

otherwise, having a guiding head in their Presidents or Moderators, arising from the great difference of opinion that often exists: hence the adage—"Many men, many minds."

(2.) To save time.

(3.) To maintain the privileges of its members, and the authority of the majority.

(II.) ITS QUALIFICATIONS.

1.—*Age.* Talent of a high order will, indeed, always have weight in the Wesleyan Connexion. But we may safely predict, that the Conference will not again select for its President a man of twenty years standing, as in the case of Mr. Bunting.* It is not for the honour of the body: it is scarcely an ultimate advantage to the man himself. Thirty, or between that and forty years of ministerial labour seem desirable—and that spent in the regular ministerial work†—that the man may be thoroughly acquainted with the working of the system. It is, in fact, out of character for an assembly of grave divines, from thirty to seventy years of age, to have to look to the boys instead of the fathers of the Connexion; as much so, as for a parent, in domestic life, to be expected to render homage to his son. Excellent as many of the men were, yet where was the reverence due to Mr. Bunting, on his first election,—to Messrs. Newton Jos. Taylor, Grindrod, Dixon, Hannah, Jackson, Lessey, Scott? They might command respect for good sense and Christian character; but how could the venerable Henry Moore, James Wood, Richard Reece, and other patriarchs bow their spirits to these youthful Josephs?

2.—*Wisdom.* This is as necessary to direct, as age is to reverence. Without this the head will require a head;—a prompter by his side, like Doctor Bunting, in the case of Mr. Joseph Taylor, Grindrod, and others, in which the one, either voluntarily, officiously, or mechanically, turned to the other;—the dictator himself being virtually the head, and exercising an influence which does not belong to him, while the other is content to sit as an automaton. No man should be allowed to be within the range of the chair, and no chairman should be reduced to the humiliating circumstance of requiring a prompter. The person who presides should be well acquainted with the laws of debate which usually govern deliberative assemblies; and should possess a sound judgment to know when enough has been said.

3.—*Disinterestedness.*‡ He is in the chair as a public man, and elected on public grounds; and should, therefore, be a man in the least possible degree

* We remarked in our last, the adroit manner in which he secured the chair for himself, by the augmentation of the votes of men of fourteen years standing. By this measure, he ousted the old standards, but it was only to introduce a monopoly of his own. Sometime prior to that period, old Henry Moore, who saw which way the current was drifting, observed in the Conference, "Beware of that young man, brethren, or he will give trouble to some of you." After this, the venerable Richard Reece remarked in private, "He is too high for us; we must pull him down." But he was more than a match for both Richard and Henry: they, good men, like John Wesley, took things as they rose before them; Jabez had his plans laid.

† Men who are located, as editors, secretaries, and tutors, are not the men that ought to be elected; to bring them into the very centre of the system is like bringing strangers and foreigners in among the children; they want the proper sympathies requisite for the discharge of duty: their habits and associations render them cold, distant, strange. They are men engaged in the work that can alone sympathize with their fellows. It is not the hot-house plant that is to take its stand with the trees of the forest; not the parlour boarder that feels for the servants in the kitchen; nor the man at home that feels for the traveller buffetting the tempest abroad.

‡ Perhaps "*Dispassionate*" would have been a better word, but we have our reasons for the adoption of the one in question. We love a disinterested man; we hate everything selfish. If enquired into, it will be found that Dr. Bunting, on his fourth election, agreed to do without a young man, assigning as a reason that he could gain what assistance he required from his son, who was not in the regular work. To this may be added, that himself was not burdened with pulpit duties. As the Connexion was saved the expense of a young

open to public leanings—pique—prejudice—self-will; shewing an entire impartiality in hearing both sides.

4.—*Firmness.* This is necessary to control and command; but then it must steer clear of obstinacy. A storm may arise when we are ill prepared to meet it. How would such a man as Joseph Taylor, senior,—all gentleness, have met a storm?

Dignity. “A Bishop must be blameless;”—by consequence, He who presides among bishops must be emphatically so. Notwithstanding all the oratorical and other excellencies of Bradburn, he was as deficient in stability, as Gaulter was in seriousness, and Jonathan Crowther was in dignity; and yet the two latter had many good points about them.

No man possessed of these qualities should be deemed ineligible, or even less eligible, to fill the office, merely because of his political principles. Think of the absurdity of rejecting any man (who is confessed to be in every other respect eligible,) simply because he is known not to be a Tory!—or because he has been known to express a doubt whether the union of Church and State works well for either party. But the Conference, last year, escaped out of these leading-strings, in the election of Mr. Stanley.

(III.) The impropriety of re-electing to the office any who have filled it, while there are others equally eligible, as to qualifications, who have not yet been so honoured; as in this case—thus,

1.—The honours of the body are denied to those who are equally entitled to them. “It is a greater honour,” said the Grecian orator, “for a man to be elected by the spontaneous suffrages of the great and good, to the highest seat of dignity among them, than to have a brazen statue erected to his memory.” Well! suppose the honour of this voluntary election to the highest dignity to have been conferred, you can do no more. The man need wish for no more of earthly approbation. He has received, in the testimony of the esteem of his brethren, the highest earthly recompense to which he can aspire.

Whether any exception should, in any case, be made;—whether if such a man as Adam Clarke should appear among the preachers, the singularity of the phenomenon should be thought to authorize a departure from the rule of one sole election, may be matter of doubt. To us it appears, that it will be time enough to decide when the case occurs.

man, the Doctor, for his great generosity, must be presented with fifty pounds. This is one way of saving the Connexion! putting fifty pounds into a private purse, and depriving the Connexion of the labours of a young man, to support whom that fifty pounds would have gone nearly the full length of the way. When the Committee of the “British and Foreign Bible Society” presented Dr. Clarke with fifty pounds, he nobly returned it, or rather refused its acceptance. But hereby hangs another tale. Mr. W. Bunting, at this moment, 1846, has his name entered in the Minutes of the Conference, for the eighth London Circuit, though not one of the regular working preachers. He had a young man, in 1845, which would allow him sufficient vacant time to assist his father. Now, the Doctor, who can preach against other anomalies when it suits his purpose, can see and approve of this anomaly—a son on the eighth London Circuit, without an invitation to it, without a salary, entered as a regular preacher! His having the rank of a regular preacher is not the only offence, but the partiality of the thing, as well as its inducements to others, who, as supernumeraries, are much more entitled to stand there than he is, whether on the ground of age, usefulness, or piety. Where is the man, except Dr. Bunting’s son, who would be allowed this privilege—allowed, by a manoeuvre of this kind, to steal a march on the Preachers’ Fund; in having a year or two more added to his account, grounded on the list of his regular appointments! Dr. Clarke wished a year or two to be added to his itinerant life, to make up his *Fifty*, but that was over-ruled by the London Clique. The curacy system, which has been creeping in among us, will be taken up in another place.

* When Mr. Jonathan Crowther was in the chair, he left it to settle a private quarrel with Mr. Benson; on this, his friend Mr. Gaulter moved that, as the chair was vacated, another president should be elected. Mr. Crowther perceived where he was and beat quick time back again, which rendered another election unnecessary.

2.—The respectability of the body is prostrated. Instead of having twelve patriarchs, or twelve aged apostles to look up to, in twelve single elections, the brethren are favoured with four, in consequence of triple elections: instead of "twenty-four elders,"—still to scripturalize our language, we are furnished with eight:—and these passing from little more than boyhood to manhood, on their third election, and not even then ripe for veneration. Becket IX. was elected Pope when eleven years of age; and John XIII. when he was sixteen. But care should be taken to introduce such persons into the office as will impose an effectual check upon the hopes of all young aspirants. Where is the respect due from the body at large to five or six comparatively young men,—say Bunting, Jackson, Grindrod, Scott, &c., perched above their brethren, instead of a score of sages, venerable for years, with the wisdom and experience of the Church, so to speak, embodied in them, and with all the honours showered upon them which that church has to bestow? And what must be the opinion of other sections of the Christian Church, when they perceive us practically declaring that there are only four or five men in the whole Conference, capable of filling the Presidential Chair;—these men occupying it for a series of years, and thus confirming, though in reference to one of the largest Christian communities in the Protestant world, the low view which many have entertained of the talents and attainments of Methodist Preachers.

3.—The liberties of the body are jeopardized. If the person elected is advancing in years, on his second or third election, he is also approaching a state of mental and physical infirmity. However, it may be accounted for: the first election of a man, (and discharge of his duty,) has had a freshness about it, which has been seldom, perhaps never, equalled on the repetition of the honour. Doctor Bunting, in his first election, did more of unmixed good to the connexion, (or less evil, which you will,) than in any of the subsequent elections. The last indeed, of the Doctor's elections, was worse than useless either to the honour or utility of the connexion. He himself admitted his actual unfitness for the office, and then confirmed his acknowledgment, by leaving the chair in a moment of pettishness and irritation,* and thus prostrated himself in the presence

* This was an extraordinary case, and the more so with his own experience to guide him, and the example of Mr. Crowther to awe him into submission. The question before the Conference was the appointment of a governor for the Proprietary School at Taunton. It is opined that the Doctor had not been sufficiently honoured in the way of consultation: at all events, though in the chair, he made himself a party man in the question. Dr. Beaumont reminded him that he had, during the same Conference, acceded to the appointment of Mr. Waddy to the governorship of the Sheffield Proprietary School—that a governor, if necessary in the one case was not less so in the other—that the Taunton School was as Wesleyan in its character as the one at Sheffield—that as good an education was given in the one as in the other—and that it was erected, like its predecessor, purely to meet the wants of our own people, &c., &c. This told heavily on Dr. Bunting's conduct in the case. He kindled up—told the brethren that he was not to be dictated to in that chair—that he was not there as an ordinary chairman, to put resolutions, &c., but that, as Mr. Wesley's successor, he personated that great man, and was to be recognized as such. There was sufficient expressed in this to shew what was implied, viz.,—that he had a right to do what he judged proper—to be arbitrary, a party man, in short, just what he pleased—that the Conference should not have a will but in his, a wish but in his, a judgment but in his, and that if a majority should go against him, he should have it in his power to overrule that majority! Query:—Were those the sentiments—was this the conduct of John Wesley? This did not suit the taste of the brethren, and in the midst of the commotion he left the chair, stating that he felt he was not fit for it—that he felt his infirmities, particularly a defect of memory, &c. Mr. Scott and others got hold of him and got him replaced. Some of the brethren were reminded of another scene in Mr. Wesley's day. One of the preachers, not being satisfied with some things that were said, rose in his pew and said, "If that be the doctrine taught here, I am no longer a member of this Conference." Two or three of the brethren got round him, as he was making his way out, when Mr. Wesley calmly said, "Let our brother go, we can do without him." This had the desired effect, and the preacher hoped his honour would be saved, by the brethren attributing his return to the compulsory conduct of his friends, of which he was glad to avail himself rather than

of his brethren: a miscarriage, like this which annihilates the Conference for the time being, tarnishes every preceding election, and ought not to be risked. Children that are too often and too long dandled on the lap are certain to get spoiled.

4.—Re-election like repetition, is no exaltation. It adds nothing to the dignity of either the man or the office

(1.) Not to the man; for he is just where he was before, and no higher in the esteem of his brethren: it is merely another dish of the same meat, served up the same way, which rather palls than serves to wet the appetite.

(2.) Not to the office; for it continues the same, without any new prerogatives or honours.

Were it the understood usage, not to re-elect, no man could deem himself slighted from not being re-chosen. As the case now stands, this evil exists—and will continue. Not to be chosen again, when eligible, is a slight; almost as bad as not being chosen at all. But all cannot be re-elected. Therefore, this serious evil ought to be removed.

5.—It is a piece of flagrant injustice to others of equal, and, in many instances, superior claims to the persons elected, whose wisdom and experience, as in the case of Mr. Stanley, are placed under a bushel, by lesser lights being put in their place.

6.—It is unnecessary.

(1.) There are other men to fill their office, as the case of Mr. Stanley, just named,—and whoever filled it more creditably?

(2.) Actual experience and practice in the office, cannot be employed as an argument in support of its discharge; for—

First, that would operate against any man entering upon it, since no one could acquire its experience till he first filled it.

Secondly, the practical working of the office is familiar to every man who attends Conference, and on which he may be said to receive lessons annually, in the conduct of those who fill it; and the more numerous the examples, the greater the probability of success in the person that has to follow.

Thirdly, there are certain contingencies which cannot be foreseen, and certain circumstances which are constantly turning up, necessary to be met, and respecting which a re-elected President would feel himself as awkwardly placed, and find them as difficult to deal with, as any other member of the Conference; seeing that the office imparts no additional wisdom, foresight, patience, fortitude, or what not.

To set up actual experience as a plea for re-election, would, if good for anything, be an argument for the office being held for life.

(IV.) No private or party consideration should be allowed either to promote or hinder any man's election to this office. The prime objects to be kept in view are—

1.—The credit and good of the body; and

(2.) The fitness of the man, which fitness will be seen in the qualifications already adverted to,

In opposition to these considerations, arguments have not unfrequently been resorted to, in order to secure elections, not only pitiful in the extreme, but utterly derogatory to Christian character.

(1.) *Firmness* was pleaded on behalf of Mr. Reece, in favour of re-elect-

to feel that the Conference could do without him. To shew, however, how much Dr. Bunting was a party man on this occasion, he moved, the next Conference, supported by Dr. Newton, that Mr. Ray should not be appointed governor of the Taunton School. The feeling of the Conference was against him. When he found he could not carry his point, he tried to bolster up his declining honour, by stating that, as the deed of settlement had to be made, such clauses might be introduced as might render the Institution beneficial to the body,—thus anxious to make a virtue of necessity.

tion; it being affirmed, that he would be able to meet the Warrenite storm, at Sheffield; this, with some who employed it, was only another word for obstinacy, which was no less than a reflection upon the man himself; nor would such a quality have disturbed the minds of those who put it forward as an excellence.

(2.) *Loyalty* was pleaded by the same party on the behalf of Mr. Stephens, at the Manchester Conference; a man who, because of his preaching King George more than King Jesus, gave great offence to the people, and sacrificed nearly five hundred members of society, through his haughty, political bearing. The monument, it was urged, was to be raised where the battle was fought; and this irrespective of every other qualification, or even of private virtues, of which he had many.

(3.) *Honour* was advanced in favour of Mr. Grindrod's election at Leeds! having been actively engaged in the ill-fated organ case. Here again, the monument was to be erected on the battle-field; and the people to be additionally irritated by the preferment. "Well," said Dr. Clarke, to Dr. Townley, "I have long known and loved you; but I never thought that you were the man to move a resolution to white-wash these Leeds fellows: they will never be white-washed to eternity." This is, perhaps, too strong: but the honour should have been withheld when there was such a great difference of opinion—waving all considerations of juvenility, and the want of certain other qualifications.

(4.) *Whigism* was urged against Mr. Stanley, by the London clique: and yet Mr. Atherton, another whig, was nominated by the Tories on the occasion, whose political sins it became convenient to forget in order to serve a purpose.

In fact, the plan has been to seize upon some prejudice, and to wield it adroitly for the purpose of securing any petty and paltry triumph. Some man who has taken it into his head to assert high and arbitrary principles, has, for instance been knocked down—as he richly deserved to be. But, inasmuch as his head has been broken, we must soothe his grief, and retrieve his wounded honour, forsooth, by raising him to the Presidential Chair! In such contests, the Conference has acquired to itself no honour. The only right motive is, to select the best, the wisest, the holiest, the most useful man;—the man best adapted by energy of character for the high office.

Some regard should be had to the character of the "times which are passing over us." The Universal Church is concentrating her energies for something great—if the "EVANGELICAL ALLIANCE" can hold together.

We want a man in the chair of an independent, noble, catholic spirit, like the one we now have—Mr. Stanley; a man devoid of prejudice toward every part and section of Christ's Church; who will not (in the spirit of the "Watchman," respecting which we give notice of an article) perpetually call the Dissenters by the opprobrious title of "Political Dissenters;" and yet "Political Dissenters" are as good as "Political Methodists!" Indeed, we prefer the one to the other on the score of consistency; for, while some of our leading men, both clergy and laity, have been lauding themselves, and each other, as belonging to a kingdom which is not of this world, they have been absolutely steeped in the politics of Churchism and Toryism; and have, for the last thirty years, been labouring to give the same political cue to the whole body; on being full to overflowing, they at length decocted the "Watchman," with a view to leek off a little more freely their political feelings. Certainly, the Dissenters have as good a claim to one paper as the Wesleyans have to two—the former to the "Patriot," as the latter to the "Watchman" and the "Wesleyan."

From the President, we turn to—

II.—THE PLATFORM.

We might be charged with a want of Christian charity, and with affirming what we cannot prove, were we to assert that pride prompted the erection of the

platform at our Conferences ; but we will not push this beyond a certain point though it may look in that direction. The necessity of a presiding officer, in a deliberative assembly composed of some hundreds of men convened for the transaction of connexional business has been already established ; and if that business is to be transacted in Christian temper, with despatch, and in the most efficient manner, the chairman should be in such a position as to be able to determine who is the speaker, how far the subject has been kept to, when it has been sufficiently discussed, and what is the opinion of the majority. But all this may be done without the appendage of an unwieldy platform ; nor can we get away from the impression that the inventor was resolved to be in perpetuity, side by side with the President ; and the greatest outcry against our remarks will proceed from those who occupy the elevated post ; but when the opposition will be from an interested party, whose hostility will resolve itself into a mere piece of special pleading, and will be open to considerable suspicion. The following are the particulars to which we beg attention :—

1.—The platform being comparatively of modern date, it cannot claim any regard on the ground of age. Though a part of Doctor Bunting's policy, it certainly, abstracted from that, has neither beauty nor comeliness to plead. It is a formless, unsightly, inconvenient monstrosity, and would appear much better in the centre of a market-place, or in the front of a goal, mounted by the executioner with his axe, than in the house of God, in the midst of an assembly of Christian ministers.

2.—The brethren were not fully aware at first how it would work, and were the less suspicious for some time, from the circumstance of platforms being familiarized to the eye in Missionary Meetings. Its introduction was sly, unobtrusive, and at first viewed as almost necessary ; but, for some years past, its effects have been wofully felt : the scaffold, as well as the platform, has been recognized.

3.—There was no platform in Mr. Wesley's day, nor for many years after ; and yet, when anything does not suit the great Ruler's taste or purpose, no man pretends to greater scrupulosity than himself, in any departure from the plans and proceedings of Mr. Wesley ; and though, agreeably to his own doctrine, he is, when in the chair, not himself, but Mr. Wesley ; yet he can afford an equality of position one year, during presidency, for the sake of seven years equality with the President, when out of the chair. We are queer creatures for giving and taking, especially when we can obtain more than an equivalent in return. But just imagine the venerable shade of the departed Wesley to enter the Conference, and fix his eye on this wonderful erection—this piece of parade—graced with four Missionary Secretaries, three Letter Writers, four Secretaries to the Conference, two Governors of Schools, with other functionaries, too numerous to mention !

4.—There is no platform in the House of Commons, as we stated in our first sheet, raising a few ex-ministers the head and shoulders over their brethren ; nor in the general assembly of the Church of Scotland, from the government of which Church we took our District Meetings. Why not imitate the dignity and simplicity of the same Church, in the absence of such elevations ? The Wesleyan platform is certainly unique in form, in character, and intent.

5.—Senior brethren, who have borne the burthen and heat of the day, are placed at the feet of comparatively young men. Till last Conference, the venerable President—the Rev. Jacob Stanley, was placed at the feet of Messrs. Jackson, Hannah, Scott, Fowler, Beecham, Alder, Barton, Keeling, Farrar, &c. ; and Mr. Atherton, and others, between 70 and 80 years of age, still remain there.

6.—The whole apparatus is an anomaly. What can be more out of keeping than the *President*, (the highest officer,) and a *Letter Writer*, (the lowest officer,) placed side by side ? Moreover, the President is hidden, in great part,

from view by a huge box, like an auctioneer behind his box! the back part of the platform being necessarily higher than where the President sits. Now, we contend, that he who is to preserve the assembly in a state of order and decorum, during the transactions of its business, should have his seat so elevated and circumstanced, as to give him the most perfect oversight and command of all the members of the assembly.

7.—As by elevating a man to such an office, we enter into a sort of compact with him, and promise courteous and Christian submission to him while he is in it; it is necessary that his seat and insignia of office should be so placed, as constantly to remind us of our compact, and to inspire us with due regard for consistency in our demeanour towards him. We find the position of affairs the very reverse of this. All on the platform being next to equal to the eye, the persons around the President, especially Doctor Bunting, are often addressed instead of the President himself; and hence a diminution, not only of dignity, but of attention and influence.

8.—What claim can the Secretary, Sub-Secretaries, Missionary Secretaries, Theological Tutors, Clerks of the Journals, School Governors, Letter Writers, Representatives from Ireland, &c., have to a place on the platform, some of whose offices require privacy rather than publicity to an efficient discharge of them; none of whom should either be, or seem to be, seeking any other credit by their offices, than what their behaviour in them fairly entitles them to.

2.—The presence of young men on the Platform is not only a piece of flagrant injustice to others of equal, and, in many instances of superior wisdom, piety, and usefulness; but it is out of character even in an official point of view. Why not place the Chairman of such Districts as Bristol, Manchester, Leeds, Birmingham, Liverpool, &c., there? They are as important personages as some of the brethren who grace the Platform.

10.—Our Conference Platforms are detrimental to the wise transactions of Conference business; overawing the brethren on the floor of the House, who are often disposed to suffer in silence, rather than speak, and of the benefit of whose wisdom and experience the Conference, in consequence, is deprived; while they infringe on the liberties of the body, by giving to some who are upon it, and to others who are countenanced by it, a boldness bordering on impertinence and tyranny; intimidating, as just stated, the modest, the timid, and the humble, and so prevent them from rendering those services to the connexion, which their ability and fidelity would qualify them for, and prompt them to, provided this decapitating emblem of Charles I., or revolting emblem of the French guillotine was levelled with the dust.

11.—The men on the Platform, practically constitute a party against the brethren below—defend and support each other on any remarks offered on their plans, propositions, and speeches. Thus, Doctor Alder was carried through his Canadian case—a point which may again be adverted to. The men have not only the influence and honour attached to their separate offices, but they have the overwhelming weight of the Platform superadded; and being divided among them, they work into each other's hands.

12.—The Platform has been too long a kind of seat of government. It could, till lately, carry almost every thing. It could dispose of the Presidency, with something approaching to certainty; and at one time we had a succession of Doctor Bunting's colleagues in the Secretaryship to the Missions for Presidents. No measure could succeed to which the Platform opposed itself. No measure, however absurd, was likely to fail if proposed there. The last Conference began to shew some signs of having borne this long enough.

By some strange fatality, in times past, a man, when raised to the refined atmosphere of the Platform, seemed to lose all independence of thought: or else, his views of things were all taken through a medium which shewed them, to all inhabiting that lofty region, in one point of view. Hence its prejudicial

influence on the men themselves. Mr. Jos. Fowler may justly take to himself the credit of being the first who successfully resisted the Circean influence. He is, in the character of his mind, of so sturdy a make, that the Presidential chair, when he arrives there, (which must be, ere long,) will not detract one atom from his independent bearing. Neither will it alter the character of the venerable man—Mr. Stanley, who now so worthily fills it. But Mr. Fowler's elevation to one of the humbler offices on the Platform was no more intended as a compliment, than it was expected he would be transformed, and take the cue of others; but Doctor Bunting was aware that every transaction was recorded in the pew; and he has expressed his uneasiness both in Committees and to his private friends, respecting the Fowlerian note book, lest some of his committals should turn up another day to his disadvantage: with a view, therefore, to cripple Mr. Fowler, by furnishing him with other work, he was elevated to a place he never loved, and where he sits as a speckled bird. The prophet saw wheels within wheels in his day.

14.—The brethren on the platform are too near the ear of the President, especially Doctor Bunting, who is always seen hovering round that quarter, and poking his nose into the ear of such as will allow it. And it is difficult for a President to be preserved free from bias, on being within the immediate range of a set of practiced party men.

As it is asked, whether, in the case of the Missionary Secretaries, there is any reason why another six years' appointment should be made; so, in the same sly, but determined way, it should be asked, whether there is any just reason why the Platform should remain. All upon the quarter deck, with Doctor Bunting at their head, will cry loud and long, Yes—yes—yes: but the brethren in the hold will say—No—no, to a man.

In passing from the presidency and the platform to—

III.—THE CONNEXIONAL COMMITTEE,

We shall find this part of Dr. Bunting's policy characterized with much depth and caution and cunning, as anything that bears the stamp of his mind; having gradually and warily drawn his web around him, like the spider, thread after thread, till he has ensnared the whole Conference, as in other cases referred to, in his meshes: and it is to be feared, that nothing short of a tempest will blow the web away, unless a kind Providence should interfere. The transaction of so large a portion of the business of the Conference, by means of its Committees, renders it a matter of importance that these Committees should be chosen to the satisfaction of all the brethren. There are strictly speaking, only three which may be deemed.

(I.) Popular Elections in the Wesleyan body.

1.—The choice of President is by ballot. All who have travelled fourteen years have a right to vote. This is the most solemn and deliberate act of the Conference. No one presumes to nominate. The brethren are left to their conscientious choice; no visible influence, at that time, acting upon them. Yet, from the Platform, an intimation has come, not many years ago—that the nomination of a President would be proper. This must be resisted; or the power of choosing would be greatly curtailed, and ultimately would be got rid of. Dr. Bunting overshot his mark with his fourteen years' men; for that which he resorted to, in order to secure his own election, secured the election of Mr. Stanley, to whom his party had been so long opposed. This ought not to be lost sight of by men of liberal principles; the many, in a popular election, have an amazing advantage over the few.

2.—The election into the hundred is two-fold: one out of every four, chosen by ballot out of the whole body of preachers. Such is the theory; but it is much restricted and confined in practice, for here nomination comes in with a vengeance. A man has little chance of being chosen, unless he is already one of the elect, i. e. unless he be nominated, and nominated from the platform. The preachers here unwisely suffer themselves to be swayed by the nomina-

tions, until very little of choice seems to remain in their power. The reasons assigned to them, to persuade them to elect some particular man, are often very curious, and should open the preachers' eyes :—"Such a one has been treasurer of such a fund," &c., or has filled some other paltry office. Even when a good man and true is proposed, the reason for nominating him is often anything rather than that which constitutes the real claim. Last year, for instance, passing by the unequalled intellect of the Rev. John Lomas, and the important services he has rendered the Connexion, the Platform (our readers will know what we mean, for Drs. Bunting and Newton where the chief speakers) recommended him because he was Superintendent of the first London Circuit. By parity of reason, the Rev. Joseph Beaumont, who stands in the same relation to the second London Circuit, should be elected next year. But we fear that the reason which was so forcible in the one case, will avail little for the Doctor. He can however, afford to wait. His time will come, notwithstanding the platform tide that has invariably set in against him. All who have passed their term of probation are entitled to vote for the hundred.

3.—The chairman of the District Committees are voted for in the same way as members of the Hundred, except that they are not nominated. Attempts have been made to do so by reading their names louder than the rest: a modest platform trick! A forward young man of the name of Charles Prest, who has been undergoing the operation of bronzing some time, and who is supposed to be acting the part of a feeler for the gentleman who has already brought the brethren into a state thralldom, and damaged their openness and simplicity, is anxious to deprive them of this shred of liberty, by limiting their franchise. But no,—perpetual Chairmen are too near akin to perpetual Dictators. This youth no doubt, expects to be rewarded in the same way, for crippling, as Mr. Bunting was for enlarging the franchise of the fourteen years' voters.

(II.) The propriety of voting by ballot.

1.—It is perfectly scriptural. Acts. i. 26. A very probable interpretation of this passage is, that this was the mode in which Matthias was elected into the apostleship; still, of course, under divine influence and guidance. Dr. Clarke says, it is possible that the whole was decided by what we commonly call ballot;—God inclined the hearts of the majority to ballot for Matthias" Schleusner, the great critic and lexicographer of the New Testament, says that the lots were "the tablets on which the apostles had written each the name of one of the candidates for the apostolic office." This method was adopted, in a case of as great importance as any that can come before a Wesleyan Conference.

2.—It is Wesleyan, having been frequently resorted to by Mr. Wesley even in personal matters.

(III.) The advantages arising from the adoption of the ballot.

1.—It is much more grateful to a man's feelings to know that he is the man of the multitude, rather than that of the few.

2.—He is placed in a much more honourable position before the public, by a popular election, than he could be as a mere nominee of a clique, or worse still, of a person of influence.

3.—It gives him confidence in the discharge of duty to know that he is acting for many, whose opinions are in unison with his own, and who will support him in his exercises, and in whose approbation he is permitted to sun himself.

4.—He secures his independence, irrespective of small party knots who would ever trammel him.

5.—The safety of the body is preserved, as he is elevated by the body who constitutes it, and who must be satisfied with the choice they have made. Hence—

6.—The large amount of personal gratification in the voters, who know not only that they have something at stake, but who are anxious to preserve their

privileges in the man they have voluntarily placed over themselves to protect them. We shall now enquire—

(V.) How far it is proper to elect the Members of Committees, especially those of a connexional character, on the proper plan. It may be remarked—

1.—That for some few years back a Nomination Committee, composed of Ex-Presidents, Missionary Secretaries, the Treasurers and Clerks of the Funds, &c., has had the work confided to it of proposing Members for the Connexional Committees. This was a deep scheme, threw an amazing amount of power into Dr. Bunting's hands, and constitutes a part of his "hole-and-corner" policy; being partial, as has been stated, to closed doors, and to a position where he can touch all the telegraphic wires. In this way have the brethren been juggled out of their privileges and liberties, piece after piece, stealthily, and hooded over with plausible pretexts, and without being aware of their position till the ground was removed from beneath them.

2.—These men have been in the modest and disinterested habit of nominating each other, and of adding to their number men likeminded with themselves. The farce is also played (we can scarce call it anything else) of finding unanimously, that there were reasons for another six years' election. This though a little digressive, deserves a careful consideration. Till about nine years ago (see Min. of Conf., vol. 8, p. 84.) the appointment of Missionary Secretaries, as well as that of Editor, Book-Steward, &c., was limited to six years. And there appears to have been sound wisdom in the regulation, but it did not suit the views of some that were in office, who had made up their minds to a life-appointment in the Metropolis. At the Birmingham Conference, therefore, a proposition was brought forward, substantially to make these offices for life. We say substantially so, and we will prove it. But this proposition was not brought forward by the great man himself. This would have been too barefaced; but, as the Grecian said of Philip of Macedon, "He wanted tools to do his work, and it unfortunately happened that he always found tools prepared for any kind of work." The arguments adduced for the change were some of the most flimsy that ever a deliberative assembly listened to. But the spirit of the Conference was, at the time at the lowest ebb. A little, and but a little, was said against it: and only two hands were held up in opposition. Were there only two men present in such an assembly who were capable of preceiving how such a measure would work? We cannot believe it. But if there be dissentients, they remained in silent neutrality. That in its practical working, it makes these offices substantially for life is too plain to be questioned. Every six years the solemn farce of deliberation takes place, "whether there exist sufficient reasons for recommending to Conference another six years of office." Half a dozen of the Missionary Committee (or any other) can soon settle it. Have they, in any one instance, failed to find the required reasons? Never! Did any man in his senses ever believe they would fail to find the reasons? If such a man there be, he may take to himself the credit of enormous credulity. Now, committees chosen by the suffrages of the whole of the preachers would not be likely to be so compliant. It would neutralize, at least, this very objectionable regulation of 1836. And we might hope to have some one officer changed oftener than once in ten years. Our own impression, however, is, that things will never be on a safe footing until the secretaries, editors, governors, book-stewards, and all the rest, are chosen by the free votes of their brethren. The way in which they are chosen now is disgraceful: fifty, sixty, or seventy hold up their hands—two hundred remain quite quiescent; and that is called a unanimous vote. It may be said that there is the utmost liberty given to any one who thinks proper to hold up his hand against the election. Yes, very true. But who, except in an extreme case, would like to appear as the opponent of a man for whom he is bound to cherish friendly sentiments, who is or has been, or may be, for example, his colleague in the ministry? The men who manage this machinery know very well the kindness, and the weakness too, of their brethren in this respect.

3.—As the men who compose this Nomination Committee have been in the habit of manifesting their partialities, by electing their own clique, as pointed out in the Table of our last "Fly Sheets," p. 4, so, when an independent man has given utterance to an opinion adverse to the feelings of Dr. Bunting and his men, he has been struck off the lists, and has been seen no more for years. Many instances may be adduced, and these we will name when necessary; we shall content ourselves with one. In this we state facts; our readers may draw the inference. S. D. Waddy was put on the Book Committee at the Conference of 1837; and at the following Conference at Bristol, in the Book Committee Meeting, spoke at some length (he always speaks well and to the point) on the desirableness of revising and amending some of our formularies, especially thebridgment of the Common Prayer (miscalled Mr. Wesley's) when Dr. Bunting got up and gave him a severe castigation. His name appeared no more on the list of the Book Committee for the next seven years! Cases like this would rarely occur in popular elections, as the brethren would love a man the more for his independence.

4.—On the election being general the best men in the body would be chosen for the work, irrespective of party feeling, private friendship, politics, &c.—being the result of the deliberate judgment of the many.

5.—Knowledge would be more generally diffused among the Members of the Conference, as will be seen in the enumeration of abuses as noticed in our last "Sheet," which knowledge, except the mere surface, is now confined to the favoured few.

6.—Though touched upon in other particulars, it may be further added that packed Committees such as they now are, engender many evils. They do not only, first, confine the knowledge of the Connexion to the few, who allow only the mere surface part of the workings of the system to escape; but, secondly they furnish a man like Dr. Bunting with an undue degree of influence, prejudicial to the comforts of his brethren, as well as promote party feeling and party purposes. Thirdly, it is in them that men are marked and go branded through the Connexion for years: So it has been with Burdsall, Bromley, Beaumont, Everett, Galland, Dunn, Fowler, Standley, Rowland, W. Griffith, Tarr, &c. &c. Fourthly, they are employed for the baser purposes of furnishing pecuniary help to men who have no claim upon the body beyond that of relationship to some of the members. Thus Dr. Bunting's son-in-law, Mr. Armstrong, has been helped to a salary of £200 per annum, exclusive of travelling expenses, and the privilege of living upon the people; while the Rev. Samuel Jackson, who has done more for the cause of education than the whole of them put together, has been thrown into the background, and been left to struggle alone. Had he been brought forward he might have endangered Mr. Armstrong's living.

Our advice to the brethren is, till we appear on other subjects, 1. That in whatever direction the London clique are found looking for a President, they fix on some one else, who is eligible for the office, and who has not yet filled the chair. 2. That they get rid of the Platform, the Nomination Committee, together with the Location, Secularization, and Centralization System, as peaceably, early, yet resolutely as possible. 3. That they retain, with a firm grasp, the three popular elections they have. 4. That they take the advice of Mr. Wesley, not to render rich men necessary to them. Beware of the lay influence of the rich, which Dr. Bunting has found so necessary to accomplish his purposes of making Methodism something to look at and admire, rather than the grand instrument for converting the world.

By order of the Corresponding Committee for detecting, exposing, and correcting abuses. London, Manchester, Bristol, Liverpool, Birmingham, Leeds, Hull, Glasgow, 1846.

FLY SHEETS
FROM THE PRIVATE CORRESPONDENT.
No. 3.

*".....Pudet hæc approbria nobis
Et dici potuisse refelli."*

"Shame that such tales of scandal should be mooted.
But deadlier shame, they cannot be refuted."—FREE TRANSLATION.

We have, in what has preceded the present number, placed several passages, in the administration of Dr. Bunting, in such a light as to afford an insight into his real feelings and motives to action—eliciting, from some of his remarks, his inner life. We are far from supposing, that he planned from the first all that has since taken place. Several of his measures have arisen from the force of circumstances, and others from his own strong volition; but then the circumstances have often been the result of previous measures. Others, besides himself, may not have been able to foresee the issue of these movements which conscience, accident, and a thirst for power, occasion them to originate. This nice balance between internal impulse and circumstantial fitness, is, though often characteristic of greatness, as often the result of tyranny and low cunning. Revolutions very often puzzle, as in the intricacies of a "mighty maze;" but it will be found, that they are not always without a "plan." How much of ultimate action is due to accident, and how much to individual foresight, may not be very accurately distinguished:—it is enough if as emergencies arise, the personage in question is found conceiving designs and initiating purposes by which the general tendency of affairs is regulated. All that can be demanded, even of greatness, is the planning mind, not the prophetic character—not specific foresight and preparations for all the contingencies, from the outset of a long and varied career. That Doctor Bunting has never lost sight of his own elevation, from the commencement of his career cannot for a moment be denied; and to accomplish his purpose, he has not only trodden under foot the liberties of his brethren, been reckless of expenditure, but has seriously injured the spirit of the body. God does not require insincerity, trick, and covert plans and purposes, for the government of his Church; these are things which belong to the kingdoms of this world.

In our former Sheets, too, were taken up the separate subjects of LOCATION, CENTRALIZATION, SECULARIZATION, the PRESIDENTIAL CHAIR, the PLATFORM, and CONNEXIONAL COMMITTEES: here we shall be more miscellaneous; but, we hope, not less effective. By turning to our former pages, the brethren will perceive also, that we have endeavoured to clear the ground as we have proceeded, as to any objections that may have reached us, in reference to ourselves: hence, we have replied to the distinct charges of personality and severity; and we now come to the ANONYMOUS character of our dealings.

1.—ANONYMOUS PUBLICATIONS.

1.—Is it wise? We think,—

(1.) That there is wisdom in preventing the worst feelings being brought into operation against known character. Witness the systematic rancour manifested towards Doctor Beaumont Bromley, Dunn, Everett, Rowland, W. Grif-

fith, Tarr, and others,* for a series of years! Persons cannot hate so well in the dark as in the light; they must have something tangible upon which to

* These men, as well as others, have been placed under disadvantageous circumstances; and, in some cases, have been removed from circuits when the people have wished them to remain, simply because they may have had a misunderstanding with a Buntingian official or two, or because not in favour with the dictator himself. But why should this be the case? Does not Dr Bunting recollect his own uproarious conduct, in early life, in Manchester, when, in connection with Mr. James Wood, he battled, and published a tract, against the revivalists at the band-room, whose camp he had but a short time before found it convenient to desert? Has he forgotten the disturbed state of the society, and street placards, at Sheffield, when he was in turmoil with the Sunday Schools there? Is there no remembrance of his more recent conflicts in Manchester, when the Schools were again the subject of contention, and he politely took Mr. G. R. Chappell by the collar, in the midst of a debate—rendering his position one of the most perilous had it not been for the grace of God in the man he insulted? Nay, has he ceased to remember how he has been mixed up, more or less, with most of the Connexional squabbles for the last thirty years? But, then, he is infallible; always in the right! Is he?

A word more on the subject of stationing the preachers. No two men have done more mischief in the Stationing Committee, to the character, usefulness, and comforts of their brethren than Doctors Bunting and Newton—the one by his arbitrary conduct, prejudices, and prepossessions, and the other by scraping up all the tittle-tattle, all the hearsay and one-sided stories he meets on his way through the Connexion. They both have free scope in the Committee, and as the non-favourites turn up they are marked. When a man is not with Dr. Bunting, for instance, in his ecclesiastical measures and movements, he embraces an opportunity of punishing him in his appointment. Direct opposition is an unpardonable offence, and is visited from year to year, as in the case of Bromley, with continued humiliations. If the man happens to be popular, and sought for by better circuits, he will insinuate in the Committee, in which he mostly sits by office, that the preacher in question is not fit for the situation—not to be trusted—or not deserving of it; or he can insinuate most intelligibly to those preachers already in possession of that circuit, that he is a colleague not to be desired; and should any of the lay lords, who wish to be considered the representatives of our first-rate circuits, consult him for his opinion, he can as easily, as he has often been known to do, give the mad dog a blow on the head! And well would it be if there were no other preachers in the Connexion under the influence of the same spirit and principles of the persons just named. But we have Dr. Bunting's minions—John Scott and others, who can and do, as in the case of Messrs. W. Tarr and W. Griffith, carry out his insinuations against those whom he has branded, when he is not disposed, to save appearances, to be seen himself. As to Doctor Newton, it is only of later years that he has exercised, in his wanderings, an inquisitorial espionage over independent and marked men, as though this kind of conduct and knowledge (appearing knowing) were necessary to give dignity, and conform his title to his doctorate. At all events, he is a changed man. Wherever he goes he does his best to open the doors of the most desirable circuits for himself and for his favourites, and to prejudice the minds of our influential and official men against those whom he (we will not say hates but) loves less, and so shuts the door against them. All this under-working, counter-working, and indulgence of the worst feelings, is to be devoutly laid at the door of piety, and every man is to consider his appointment as providential!—as though Providence would work with such tools, and honour such feelings as these. This is not as it has been, nor is it as it should be. Did the Apostles and first Christian ministers, when they differed in opinion, undermine, supplant, and pursue each other with malignant feeling? Did Paul watch the appointment of Barnabas and Peter, with whom he did not only differ in opinion, but had to withstand to the face? Did he attempt to cramp their energies, lessen their respectability, or curtail their influence? Did he, Bunting-like, mark them from year to year? Such conduct, we say, is wicked. If a man has offended, bring him up for it, award punishment, and be done with it at once. But for a man to be pursued from year to year, like Bromley, Dunn, and others, deserves no milder name than that of persecution. This lovely state of things exhibits to the very life the blessed tendency of METHODISM MADE PERFECT, by the “master mind” of Doctor Bunting and his adherents; the “Methodism as it is” of the Mender of Systems! When a man does not coincide with his views, or he, for some reason or other, takes a pique against him, what is the result? He must be sent to certain circuits—not to those for which he is fitted—not because there are no other circuits urging his appointment to them—not to promote the work of God—not because there is the slightest impression that the Head of the Church designs him for that special field of labour—not that the circuit belongs to a class that at all harmonizes with his age, talents, or character—but by way of PUNISHMENT!—not for an offence against God or His Church—but because he is not the beloved of brother Bunting! What a motive—what a feeling—what an object, to be associated with a minister of Christ in his appointment to a circuit? What delightful feelings the preacher must have

fasten their hostile feelings : it is a mortifying affair, when they are compelled to seek for a resting place, but can find none.—Give them an object, and the bile will accumulate—and their guilt will be proportionately enhanced : save them from this, in mercy to themselves, and it will waste itself in its wanderings. The persons referred to are admirable haters ; and any offence committed against them is felt in its effects through life : Dunn was so much hated and insulted after his renunciation of the Eternal Sonship, Bromley after his softening in the case of Doctor Warren and Everett after he burnt the “ Disputants,” as before ; though the latter, according to his own confession, did it—not because he was convinced of the fallacy of his arguments, but for the sake of peace, and in mercy to Doctor Bunting and his party, whose one-sided proceedings are laid bare in it ; the only work Mr. Lessy declared in our hearing, of which they were afraid, which they were anxious to suppress, and respecting which they maintained the utmost silence, lest they should bring it more fully into notice. All that we can say is, these three men were fools for their pains. They are just where they were—nay, hated the more. They are, however, warnings to others, not to give place an inch.

(2.) That there is wisdom in working under cover, when it is certain you would not be listened to openly. Under cover, we can go on unmolested, till the whole tale is told—till the whole case is opened ; otherwise, an attempt would be made to stop us on the outset. Junius was aware of his strength in this respect.

(3.) That there is wisdom in avoiding unnecessary exposure. We may be selfish here. But why should any class of men, in an attempt to correct evils, and to accomplish a great good for others, risk their own position and interests in a community, for whose success they have laboured, to whose support they have liberally contributed, and which they yet ardently love ? Why preclude the possibility of enjoying its privileges in its improved state, after winning them, by being persecuted from the body ? The Dictator, rather than bend, would hazard the loss of hundreds of members of society. We may be wrong, but we believe the loss of so many members in the organ case at Leeds, and the Warrenite struggle of 1834, excited more of the joyous feeling of Napoleon after a victory, than the compassion of our Lord over the lost inhabitants of Jerusalem. None of his movements have been characterized by a fear of losing, or a desire to save. Ambition is reckless, and keeps no ready-reckoner to count the cost : the innocent and the guilty are sacrificed—the benefactor and the benefited. We know our man, and should be less wise to allow him to know us. We are somewhat too knowing for that—Doctor Whately, Archbishop of Dublin, has a remark somewhere in his writings to this effect,—That the professedly orthodox in Christianity, manifest more recklessness, more of a permanently persecuting spirit towards those who differ from them merely in *opinion*, than towards the *immoral* and flagrantly wicked. This is marvellously exemplified in the conduct of Doctor Bunting—driving J. R. Stephens and others from the body, and shielding C. P. Turner.

2.—Is it right ? We reply,—

(1.) That we can see nothing morally wrong in it, while truth is adhered to, and wholesome principles of conscience and practice remain inviolate.

(2.) That the best leading articles, reviews, &c., in the Wesleyan Maga-

to work with ? How beneficial to the work itself ? What a pleasing prospect of prosperity ? A chafed mind to start and proceed with, and a people and a circuit with the brand of transportation affixed to them ! If the men had not more of God about them than their persecutors, girding them with patient endurance, they would bid farewell to the Methodism they love. Is this the way to make talent, and character, and usefulness, go as far as they are capable in the body ? Are men to be appointed to the work of God out of vengeance, rather than from views of fitness—from a feeling of love and of respect ? If this is “ Methodism as it is,” the Lord, in mercy, bring us back to Methodism as it was !

zine," the "Watchman," and the most popular Journals of the day, together with pamphlets, and large works, in which public characters are assailed, and measures are discussed, are unaffiliated.

(3.) That agreeable to general usage, and the common consent of all parties, men are allowed to transact business in their own way—to meet their opponents with their own weapons—to adopt their own mode of warfare, being left either secretly to spring the mine, or to take the open field. When things are wrong, we conclude it right to correct them; to correct them by such means as our best judgement may suggest at the time. It is not usual for one party to ask another how they would wish to be attacked; each side assumes the right of thinking and acting for itself: and of this privilege we shall not allow ourselves to be deprived.*

3.—Is it honourable? We observe,—

(1.) That we have the example of others for our guide. Politicians have their secrets; commercial men have their hidden springs; benevolence has its quiet movements; every Christian community has its private transactions: and there is not a family without its internal acts for correction and improvement.

(2.) That we confine ourselves, as much as possible, to the priesthood, anxious to preserve the peace of the body; and happy we are to find, that, in the few advances towards reform, the brethren act so much in quiet concert—with coolness and caution—yet apparent firmness and perseverance.

(3.) That we have no private personal ends to accomplish;—nothing beyond the good of the body and the liberty and comfort of the preachers; and therefore cannot be taken with interested motives: we are working, not for ourselves, but for others. Would that the selfish characters we oppose could say the same! We pay all our own expenses, and forward our observations and advice free of cost. When Doctor Bunting has any measure to introduce, as in the case of forcing the Theological Institution upon the people, he has the privilege of making the Book Room and the preachers pay for the whole!†

* We may be met here by a law to which a circular of the late Mr. Galland gave rise, published in the "Leeds Mercury," some years back.

"What is the judgment of the Conference concerning the publication of General Circulars, addressed to our preachers and others?"

Ans.—"That it is highly inexpedient, and perilous to the peace of the body, that any preacher should, on his individual authority, issue general circulars addressed to our preachers, stewards, or other officers as such; or to our people distinctly, in their religious character and capacity as Wesleyan Methodists, such circulars being intended and calculated to engage their attention and activity as Methodists, distinctively, on any political subject which may be agitated at the time by the several parties of the state."

This rule we hesitate not to reprobate—first, because opposed to the liberty of the press. Secondly, because of the accommodating character—being grounded on Doctor Bunting's fear and horror of the press, whose freedom is so well calculated to uncover his crooked, selfish policy. And besides, thirdly, it refers to the preacher in his "individual" character—a point which our opponents have to prove, viz.:—that it is a preacher, who is the author of these letters, and that he publishes on his individual authority. Fourthly, they are political circulars that are specially referred to. And fifthly, Jabez Bunting, and the few who act with him, have published circulars on their own individual authority—that is, without the sanction of the Conference—thus violating both the spirit and the letter of the law.

† The Wesleyan press—a tremendous power of good or ill to be in the hands of any man—is as much under his control as if he were sole proprietor. The Editors, and other officials, of the "Magazine" and of the "Watchman" have him as present in the mind, in all their movements, as the compass and the chart are in the eye of the mariner in his various bearings. Hence, his friends and supporters glide over the pages like a vessel under easy sail, gilded by the sun; and his non supporters and marked men have buoys floating over them like rocks and sand banks. The advertisements of the latter are either denied insertion, or basely altered, or both, and their works denied a review. We have a list of cases by us; but we merely cite the treatment of Isaac, Everett, Dunn, and Shrews-

(4.) That we are preserved in countenance by the party we oppose. The whole of Doctor Bunting's policy is covert—cautious—distrustful—only exhibiting a certain portion of his conclave acts to the brethren; men who have an equal interest in Methodism with himself—are equally desirous of furthering its grand designs, and to distrust whom, is as great an insult offered to their intellect and integrity, as its a piece of flagrant injustice not to allow them to be on an equality with himself and his minions. All his designs, plans, and preparatory acts, are concealed; even his real reasons are generally hidden from all, save those with whom he is in league. His whole drift has been to mould the system after the secret plans of the Church of Rome,—the intrigues and cunning of a civil state. So much for newspaper reading and the House of Commons. Everything must be done in a statesman-like manner. He has been an apt scholar; but Methodism and Methodist preachers have had to pay a fearful price for his tuition. He is like a child at play—always aping the premier—and every measure proposed by him must be carried.

(5.) That we are not attacking, strictly speaking, the individual, but a system. They are measures not men, with which we are at war. The individual is noticed only in our way to the system; noticed as its author and abettor,—as the instrument of wielding it to the annoyance of others,—and as a participator of its exclusive benefits. From hence arises our repeated allusions to Doctor Bunting, as the originator of most of the evils of which we complain. The apostle could not notice the systematic opposition with which he met, without at the same time mentioning the name of "Alexander the copper-smith," and others, who were the authors of "much evil." The men, together with their deeds, absolutely press upon themselves upon our notice; and if they persist in obtruding themselves upon us in their measures, and will not stand out of our way, they must take the consequences.

(4.) Is it Christian?

(1.) Several of the books of the Sacred Records are anonymous, and in those books attacks are made upon persons and systems. We are quite alive to the distinction between their inspiration and our own fallibility: all we wish to insist upon is, the example; and while others are imitating them with, we are imitating them without a name; the same example is supported in both cases. But what avails it if we are wrong, whether we are told of it by a person in the dark or one in the light? A knowledge of the person will be no justification of the deed. What would be thought of a person, roused from his slumbers at midnight, by the cry of fire in the street, who should close his window, and go to bed again—refusing to examine his premises, because the person, giving the alarm, had refused to give his name?

(2.) Most of the reformers were compelled, for the time at first, to work in the dark; not only for the sake of personal safety, in the prolongation of their lives and the preservation of their offices, but to enable them to see how the medicine would operate—what amount of opposition they might expect—and whether they had sufficient strength to stem the current that might set in against them.

5.—Is it efficient?

We think it both is and has been. Such was the overwhelming influence of the platform, that any dozen men on the floor of the house would have been frowned down, and discussion would have been strangled in its birth. The men who have manifested such caution and taciturnity, would have shifted the subject off, or stifled it by clamour. But the brethren, by means of the plan adopted, could read, and inwardly digest, what was placed before them—not in bury, at the present. Majesty would be offended—favour and place are of importance.—The author of the "Wesleyan Takings" has laid bare several of the doings of the men in this department; but we know more than what he has stated, and we contemplate a little more on this subject. Give us time.

the hurry and tumult of debate, but in the calm of the study, or while musing by the way; and the union of purpose and effort at the Conference proves, not only that they had thought, but thought calmly and deeply on the respective topics discussed, so intimately connected with the prosperity of the body, their comfort as men, and their liberties as Christian ministers.

Let the complainants look at the Stationing and other Committees, for freedom of remark on moral, religious, and ministerial character;—anonymous to those that are without;—men often injured for life, through vague report, without knowing the authors, and with no opportunity to vindicate themselves. The STATIONING COMMITTEE is the great SLAUGHTER HOUSE of MINISTERIAL CHARACTER. Having witnessed the good effects of anonymous writing, in what we have already done, we purpose going on in the same way. Ambuscade constitutes a part of military tactics, and is very often more effective than open warfare: nor is it deemed dishonourable to employ it;—or what becomes of Doctor Bunting's sons? In addition to the good effects just to be stated, it will appear,—

(1.) That, in comparison with any other conference, since Doctor Bunting has had the sole sway, there was never such freedom of remark as at the one of 1846.

(2.) That there was never witnessed such boldness and resoluteness of purpose to check the abuses that cunning has suggested, and tyranny imposed.

(3.) That the liberals never before—whether from accident or design—acted with such union of purpose.

(4.) That Doctor Bunting and his party were never before so thwarted in effort, or toned down in spirit.

II.—RECLAIMED GROUND.

In support of the sentiment embodied at the close of the first head, we have only to look at a few of the progressive steps of Reform. The Conference is beginning to do its own work; and the following, we think, are a few loop-holes, through which we can see something like “the peep of day.”

1.—The election of Mr. Stanley, in 1845, to the Presidential Chair, though prior to the issue of our “Fly Sheets,” was the result of the ascendancy of liberal principles.

2.—The governorship of Taunton School was forced upon Doctor Bunting and his party, in 1844, at the time he himself was in the chair, when he laughably enough attempted to personate Mr. Wesley; and with arbitrary power—a power of which that pacific man would have been ashamed—resolved on employing the mace: a defeat was experienced: and at the ensuing Conference, in defiance of a resolution of his own, supported by Doctor Newton, Mr. Ray was installed with due honour into the governorship of the Institution. Thus much for 1845.

4.—After we had sown our seed in the spring of 1846, we had the pleasure of seeing it spring up, and yield its summer fruit. Among other things, on the Committees meeting in Bristol,

(1.) The platform constituted part of the graver deliberations of the brethren; when a resolution was entered into—That it should be lowered, and so rendered more accessible, by reducing it nearer to a level with the floor of the house. Accordingly, it was brought down to a level almost with the pew tops; and the President, instead of being in the centre of a crowd of underlings, had his chair on a projection in the front, with an ex-president on his right, and the secretary on his left,—the other officials retiring, on either hand, to the back part of the elevation, with Doctor Bunting, in a more vacant space in the centre, seated alone, like a speckled bird, some distance in the rear of the presidential chair; somewhat in the position of a servant at the back of his master, and not in the front of the platform, as in the year preceding. So much for No. 2. There—he can neither act as fugleman, in the front of the President, nor as the

creature noticed by Milton, insinuating its venom in the ear of Eve. But nothing short of a flooring will break the undue influence of the platform. Let the brethren scan over, again and again, our remarks in No. 2; and never for a moment forget, that, even independent of these things, they are watched from that OBSERVATORY; as to their demeanor, the men with whom they seem most familiar, the expression of face with which they receive platform remarks, and the votes they give, all of which have an influence in the packed Committees, either for or against them. The weasel eye of the Dictator is always upon them, from that height:† place him on the floor of the house, and freedom will be enjoyed.

(2.) The election of a liberal to the Presidency, in Mr. Atherton, as a successor to Mr. Stanley: thus commencing, and preserving the Presidential succession in a wholesome, disinterested, free, intelligent, and venerable line.

(3.) The election of Doctor Beaumont into the Hundred, preparatory to the highest official honours in the Connexion, which awaits him. Our readers know what we mean.

(4.) A disclaimer of the hitherto supposed, and usurped sovereign authority, of the London Committee for examining and passing Candidates for the ministry; the Conference having reinstated three or four young men in their former position, that had been rejected; thus deeming itself as capable of forming a judgment of ministerial ability and piety as the great Dictator himself; and even more so, in the acceptance of the young men, whom he, and the other members of the Committee, had placed upon the condemned list. What becomes now of the cuckoo note of—"Protect your Committees!"

(5.) A general and strong feeling against re-election to the office of President, which operated powerfully in the election of Mr. Atherton, who had not already enjoyed its honours.

(6.) The expulsion of Mr. P. C. Turner, one of Doctor Bunting's choicest pets. When this case was first brought up in London, so delicate was the Doctor over this man, that he insulted President Stanley in the opening of the case, and protested—notorious as he himself is for the practice in open Conference—against mentioning Mr. Turner's name in his absence, when it was impossible to explain to the brethren the occasion of their being convened without it.† Though selected by Turner as a friend, he refused to act in that capacity, that he might have the full sweep of the Conference, on the event of his conviction, under the more specious guise of being, or rather appearing to be, unbiased in the case. And yet, while the man was under suspension, in consequence of the decision of a minor District Meeting, and at a time when the revolting crime of which he was suspected, and with which he was next

* Only the last Conference, on Mr. W. Griffith maintaining his non-approving position of a vote put from the chair, Doctor Bunting, perceiving him from the observatory, shouted out—"Come, William Griffith, stand up like a man and shew your approval of the resolution." To attempt to coerce a man into a measure by public exposure was a work perfectly in character with the Doctor's whole proceedings, and suits one of the purposes for which the platform was erected. But Mr. Griffith was the wrong man to beard in this way. Unwilling to disturb the quiet of the Conference by publicly remonstrating against such brow beating insolence, he nevertheless had too much spirit, according to our informant, to allow it to pass unrebuked; and, therefore, embraced an opportunity of privately waiting upon the Doctor, in bold, set form, to know who gave him the right of singling him out of the assembly in such a marked, uncourteous manner, in a case in which the will was left free, and the right of private judgment was to be exercised. Such was the result of the interview, that it is doubtful whether the Doctor will dare to play the same game again with that gentleman.

† Mr. Stanley stated in the Conference that Mr. Turner sent his resignation to him through Dr. Bunting—that he gave Mr. T. an opportunity of meeting the charges preferred against him—and that the very irregularities of which Dr. Bunting complained were suggested by himself (which was not denied) when he went down to Mr. Stanley's house, in company with Dr. Alder, to consult what was to be done.

to be charged, was ringing in the ears of the Wesleyan body from one end of the land to the other,—at that time, and immediately on the decision of the Committee, did the Doctor domicile him in his own house, and place him at the same table with his wife, in defiance of that decision, in hostility to good taste, and the more delicate sense of propriety which is known to exist in the public. Between the minor District Meeting and the Conference, he did what he could to screen him, by stating to several brethren, that Mr. Turner had been hardly dealt with—thus exciting a prejudice against the decision of the Committee on which he had refused to sit. Against the judgment also of the Committee appointed by the Conference, he maintained the same offensive position; and when Messrs. ex-president Stanley, J. Fowler, and J. Lomas, moved, seconded, and supported a vote of expulsion, Doctor Alder, Doctor Bunting, and W. M. Bunting, moved, seconded, and supported, that the delinquent, should be suspended, and the subject re-considered the ensuing Conference! With strong feeling, the amendment was scattered to the winds, and the original motion was carried,—giving another shock to the throne of the platform king. We ask, why this man should recklessly sacrifice thousands of excellent members of society—for it was under his sanction in each case in a political squabble at Manchester, an organ remonstrance at Leeds, and by forcing the Theological Institution upon the whole body, and at the same time cling to the last to a man charged with the foulest crime? Without becoming the advocate of either, did he, we again ask, act thus towards Joseph Rayner Stephens, or Doctor Warren? No: J. R. Stephens had the misfortune not to be of his party; and Doctor Warren refused to minister to his ambition by holding up his train. P. C. Turner belonged to his party, and was a favourite. There is a fearful account standing anent these cases. Mr. Turner's, he observed, with yearning tenderness, was a life and death case; they were going to the extreme punishment of the law—expulsion. But was not the case of T. Davis the same? Were not the cases of Stephens, Warren, J. Keeling, Cutting, &c., the same? We feel half inclined to suggest that the requital of previous kindly offices performed towards Doctor B. may have had some influence on his conduct.

(7.) One of the usual tricks was about to be played off at the close of the Conference, when the generality of the brethren had left; but Doctor Beaumont, and Messrs. Fowler and Vevers—fully alive to the platform manœuvres—remained till the coast was clear. Doctor Newton proposed, and Mr. Mason seconded, that the representatives shall be chosen in the District Meeting, immediately on the election of the Secretary, and Doctor Bunting argued in favour of it. The brethren referred to, knew how this would operate, met the arguments offered in favour of the measures, and obtained a large majority against it. This is one of those elections, properly placed at the close of the meeting, and has been handed down by the fathers of the Connexion, as a compliment to the chairman, who—as preparatory to such election—shall conduct the business of the District Committees to the satisfaction of the brethren. The man, under these circumstances, is on his preferment—is tried before he is trusted: and very properly so, for, as Doctor Beaumont justly observed, the person thus elected might, on the examination of character, &c., which comes after the election of the Secretary, have some charges preferred against him, which might affect even his standing in the body. We regret exceedingly, that the motion of which Mr. Fowler gave notice, was allowed to be passed over, viz.:—That every legislative act of the Conference, shall be enacted within the *first ten days* of the sitting of the Conference; assigning as a reason which weighs with us,—that many important enactments have been made at the very close of the Conference, when there were comparatively few ministers

present, and when so little time remained, that no sufficient enquiry and discussion could occur. This subject, we hope, will still be kept in view, and the usual trick be guarded against.*

(8) On the appointment of the Nomination Committee, "the President said, that it was not wise to put the same men on so many Committees,† while

* We say, usual trick, for many of Dr. Bunting's marches upon the liberties of the brethren have been stolen towards the close of the Conference—the brethren having been either indisposed, in consequence of constant attendance, or having finished what they deemed the peculiar objects of their mission to the place of gathering, have left the Conference before its termination. The Doctor and his party, remaining to the close, have then stepped in, to complete their ulterior plans and purposes. On the publication of the Minutes, or hearing of other resolutions entered into the Conference Journal, the brethren have been startled, and have exclaimed—"No such rule was made that I heard of." "It was made," has been the reply, "after you left just at the close, when there were very few of the brethren present." In this way the resolution for examining candidates for the ministry in the metropolis was carried; in this way, too, without two minutes' discussion, a resolution was proposed and carried by the notable Doctor—That a representative for each branch of the Theological Institution should sit as a member of the stationing Committee! We could enumerate various other cases, but may give a list of them at a future time. How discreditable to take advantage of excellent, unsuspecting men in this way! and what a deep conviction of the wrong in itself, to take the advantage of doing that in their absence, which they are aware of being offensive to them in their presence! or of the likelihood of carrying which, in any other way than by trick and low cunning, they entertain a doubt! Is this the way to promote union? Is this the way to take the brethren with them? Would they wish themselves to be thus dealt with? Is not such conduct sufficient to drive men to what we should especially deprecate—radicalism? Low cunning is the only thing of which such conduct has to boast! It is a humiliating supremacy; and good men, who are outwitted by it, have most cause of joy. In the case of Dr. Newton's resolution, mentioned above, to unite the chairmanship and representativeness in the same person, for that was evidently its ulterior object—Doctor Beaumont and Mr. Fowler strongly objected to it, because of a want of previous notice. But previous notice would have given the alarm, and purloiners of privileges are as little anxious of detection as purloiners of personal property. It is only part and parcel of Master Charles Priest's plan—equally absurd and mischievous, but a little more insidious. Though Doctor Newton's motion was supported by Doctor Bunting, and calculated to uproot a usage that had been established as long in the Connexion as Representatives had been known, yet, on Mr. Rule's book being noticed on Methodism, the latter could gravely, pathetically, and earnestly caution the brethren against becoming "menders and makers of Institutions!" Admirable! from a man who has frittered down most of the privileges of his brethren to the shadow of a shade—taken them into his own hand—and was about to rob them of one of the last shreds of another!—a man who has given a new face to Methodism, and destroyed its ancient spirit of brotherhood, simplicity, and honesty, and induced one of caution, cunning, fear, and distrust!—a man, who, in all his studies—for of labour and hardships he has had little to boast—has not lost sight of his own ease and honour! The truth is, no one is allowed to make or mend systems but himself; deeming his own patches the most seemly for the "coat of many colours!" A proposition from any man, save himself and his own party, operates on him like the sight of water on an animal under hydrophobia. Yet in the same Conference, he could object to a motion by another brother, though of minor moment, for want of previous notice. He has had work to keep the saddle.

The Doctor unwittingly observed to a friend once, if we were to put some resolutions in a full Conference, they would never be carried. What says this for the sincerity of this *improver of Methodism*? Let his brethren judge who are his dupes in such cases, how far they merit such treatment, and how far he himself is to be trusted with their interests and the interests of the body. We knew the *fact* before, but its *admission* was wanting to fix upon him the indelible seal of duplicity.

† This sentiment from a liberal in the chair of state found its way not only to the ears of the preachers assembled, but, like others, into the "Patriot" and the "Wesleyan," not a syllable of it, however, was breathed in the "Watchman," the mouth-piece of Doctor Bunting, and for the Confidential intelligence conveyed in which Mr. Bedford was pleased to make himself known as the writer. Though it was somewhat too late in the Conference for the liberals to take the benefit of it, we are not without hope that it will be improved on a future day; and it is high time that this species of favouritism was abolished. We could add many instances to our specimen Table No. 1. Take the case of the celebrated Charles Prest, who, with Mr. Johnson, has been taken under the wing of the great "Station Master." We find the former for the present year 1846, as shewn by the "Minutes," holding the following posts of honour:—1. Member of the Committee for Guarding our

other men equally fit to be on Committees, were not placed on any." (Hear, hear.) So much for our Table in No. 1, which the President must have felt in days gone by; having, a whig, been as great a stranger to the select Committees of the tory party, as some of the brethren noticed in the list furnished. Let the brethren keep their eye upon men who have talked thus, and who are thus disposed, when voting for men for the "high places" of the body. On Doctor Beaumont objecting to Mr. Scott having so many offices as to render a curate necessary, Doctor Bunting insisted on his continuance, and of the help solicited, because "he knew all the ins and outs of the business:" the old argument employed for himself and his colleagues. Keep them in office, and you keep others out of knowledge.

(5.) The Missionary Deputation list met with what may be designated stern opposition. The President himself, as may be seen in a faithful account in the "Wesleyan," Aug. 19, recommended the re-committal of the list to the Missionary Secretaries *and some others*: and after numerous objections, it was accordingly sent back to be re-committed. The watchers—Mr. VEVERS, Doctor Beaumont, and others—were at work in a way little expected by the metropolitan monopolists and electionists. The Missionary Secretaries had actually put "the whole staff," in the language of Mr. LOMAS, belonging to the London first circuit upon the deputation. Doctor Alder, who, with this fact before him, disclaimed all design to monopolise, reminded Mr. Lomas of the help his circuit received from the official men resident in London. "Ay, ay," replied Mr. Lomas, who was alive to the ministerial services of these secularized and sluggish men, "there are two sides to that question." The whole five men, however, belonging to the London first circuit, were, notwithstanding the remonstrance, placed upon the deputation list; two sent to Bedford and Northampton, one to South Privileges. 2. Secretary of the same Committee. 3. On the Special Committee for cases of Exigency. 4. On the Missionary Committee. 5. On the Missionary Deputation. 6. On the School Committee. 7. Treasurer of the Schools. 8. On the Committee for the Removal of Kingswood School. 9. On the Book Committee. 10. On the Chapel and Education Fund Committee. 11. On the Theological Institution Committee. 12. On the Education Committee. 13. On the Matrimonial Committee. 14. Superintendent of one of the London Circuits. So much for a boy, comparatively speaking, who has travelled only sixteen years! We ask, is there either wisdom in this, as to the youth himself, or fairness towards others? But waving the case of scores of others, who have travelled twice and three times as long as he has done, who are not on one Committee, we may place in opposition to this, the position of Mr. Geo. Steward, who was so disgracefully hunted out of London, while under domestic bereavements, for exposing sin—a man before whom Doctor Bunting himself is not fit to stand for splendour of intellect, and over whom Chas. Prest, with his comparatively baby intellect, has no advantage beyond that of pertness, truckling, and toad-eating;—this man, who has travelled as long as the person in question, has his name inserted only on the Missionary Deputation List! Why is W. P. Burgess omitted, whose scholarship alone would reduce the pretensions of the Doctor to that of a very limited scale? Has he sinned beyond redemption in the publication of his Hymnology, in connection with his vindication of it? What has John Knowles done? He is a man of vigorous mind, and is now in the fiftieth year of his itineracy, and he has been uniformly kept from all Committees. The only sin of which he has been guilty that has come to our knowledge, is, that, like Mr. Everett, who has shared the same fate, he was an admirer of Doctor Clarke. What has John Burton done?—a man that has laboured and suffered in the Missionary cause, has travelled upwards of twenty years, and has an intellect of a superior order, as well as modesty and character to beautify it. He, alas, is another who has not rendered voluntary homage to the "great image"—the giver of places, preferments, and pensions—and must, therefore, be kept in the back-ground. We presume Mr. Prest's case will next have to be met with an additional curate. Brethren, beware! A boy of sixteen years standing loaded with *fourteen* Connexional honours.

We are glad to find that the friends of the Rev. G. Steward took him by the hand in the metropolis, Monday, Nov. 23, 1846, and shewed the esteem in which they held his character, his talents, and his ministry, at a social meeting at Riley and Rayment's large room, London Wall, when he was presented with an address, and an elaborately-wrought massive Silver Salver, finished expressly for the occasion with an inscription upon it, on his removal from the first London circuit, to which he was appointed, and in which he ought to have remained.

Wales, another to Manchester and Bolton, and the fifth to Newcastle-upon Tyne.

(10.) As a proof of Dr. Bunting's exasperated feeling, he opposed the decision of no less than three Committees; the Conference Attendance Committee, Mr. Turner's Committee, and the Scotch Gown Committee. Committees had comprehended one of the secrets of his strength, and to oppose the decision of a Committee was an insult to the Conference that appointed it! Whence this change? Did he feel the ground gliding from under his feet? What is singular, in the course of the sittings of the Conference, when Mr. Fowler called the attention of the house to the London Committees acting upon laws of their own enacting before they received the sanction of the Conference, Doctor Bunting instantly rose, and told them, that the recommendation of such Committee, in which there were so many *respectable laymen*, should not be slightly passed over or rejected; observing,—“You are the CONFERENCE, but not the CONNEXION. and you must not ride rough-shod over it.” Here, the lay-lords, who had bought him at Birmingham, with £2000, and towards whom his obligation was so strong, were hung as a rod, *in terrorum*, over the head of the Conference? the very thing against which Mr. Wesley cautioned the preachers, and which was wielded with such power on the division made by Mr. Kilham. We are not yet done with the Birmingham boon: it will be felt in succeeding years, and probably be the cause of another division. The brethren will bear in mind, too, this new definition of a “Connexion.” The rich men in Committee were persons referred to, and they, of course, are the Connexion!! What would John Wesley think of this? The Connexion is governed—not by the Conference, but by London: London, by Doctor Bunting; and Doctor Bunting by the lay-lords! Bristol, as a Conference-place, is a mere cipher—Manchester is a cipher—Liverpool is a cipher—Leeds is a cipher—Sheffield is a cipher—Birmingham is a cipher—Newcastle is a cipher! London is the substance; these the shadow! The Conference is nothing; the lay-lords are the Connexion! Cannot the commonality, who form no part of the Connexion, according to this new definition, get up a penny subscription, in order to get incorporated into the body, that they—with the nobles in Committee, may be able to say—WE, the Connexion? The brethren have allowed themselves to be juggled into an admirable state of things by the Localizing and Centralizing system, and by the Seculars of the metropolis.

In conclusion, on this head, we may now congratulate the liberal part of the Conference on the progress already made. It was much more than was expected; but may be considered as the first fruits of an ample harvest of good. Let the ground which has thus been quietly, but resolutely won, still be maintained. Look for more; struggle for more, but not tumultuously. Watch every opening; keep pace with the enlightened and liberal principles of the times; change the men in office in due time; and let every man look to his votes.

III.—REASONINGS, SYMPTOMS, RESOLVES, AND DOINGS.

1.—THANKS. The Missionary Secretaries who had felt the force of our remarks, especially in No. 1, were not quite prepared to meet them in the usual way of a formal defence. Doctor Bunting now felt the need of the lay aristocracy, which he had long laboured to establish, and into whose hands, as in Kilhamitism, the Connexion is in danger of falling. Mr. Heald—that it might be the less suspected, being from the country—started up in the “Special Missionary Committee of Review,” and “proposed a resolution which, in substance, declared the satisfaction of the meeting with the proceedings of the Committee;” thus white-washing both the men and the cellars beneath the Missionary premises. Any allusion to the “Fly Sheets,” would have been like a fly in the pot of ointment. Hush! it was hoped that all was over. This was fittingly preceded by Mr. Beecham and Dr. Alder (the latter of whom is an admirable

example of economy and self-denial!) "who read the Minutes of the General Committee," manifesting, as usual, the utmost attention to every particular which could increase the income, or diminish the expenditure of the Society!" "Watchman," July 29, 1846. A triumphant answer to all the charges! "satisfaction and diminished expenditure!"* It reminds us of a case with which we have met

* We shall be glad to learn when this "diminished expenditure" took place, and where it is to be found? By turning to the "Minutes" of 1844, p. 127, we find 12*l.* 12*s.* placed to the account of Mr. W. M. Bunting, for a jaunt down to Scotland, to present a copy of Mr. Wesley's Works to the General Assembly of the Free Church of Scotland. Why not present them by the Superintendent Preacher on the spot? or, if it were absolutely necessary to pay for far-carried respect, why not send age and experience down to the north? Nay, why not Mr. B., as a person of property, pay his own expenses? Was not the honor worth more than the expense? We find a second 12*l.* 12*s.* for the jaunt of another with the President; and notwithstanding the 50*l.* quietly pocketed by Doctor Bunting, on the motion of Mr. Scott, the sum of 80*l.* additional is placed to his account as President, which alone is sufficient to cover the expenses of other Presidents. With regard to Dr. Alder, it is offered as an apology for his extravagance, that he is called upon, in his official capacity, to mix with the aristocracy, and that, therefore, it is proper to maintain a position of dignity in his movements in society. This is very plausible. But what says the venerable Wesley?—"Hold not the faith of our common Lord, the Lord of glory—of which glory all who believe in Him partake—with respect of persons: that is honor none for merely being rich, despise none for merely being poor." And if none are to be honored merely for being rich, would the same devout expositor think that any are to be flattered and imitated, merely because they are prodigal and expensive? How admirably Doctor Alder understands and adheres to his commentator, in his Missionary excursions—travelling in first-class carriages on railways, and tarrying at the first hotels and inns, and living at first-rate charges, because he is the Missionary Secretary who mingles with the aristocracy of Methodism! We think, that at the next annual meeting of the General Committee of Review for Missionary affairs, a vote of thanks should be tendered to those of the Doctor's friends who have assigned this most appropriate and potent argument in justification of the expensive course he has been so long pursuing. And should it in future be found necessary to address any of our Missionary functionaries on the necessity of curtailing their extravagant expenditure, we think that the Rev. Dr. Alder should be especially requested to prepare such an address, as it will come from him with uncommon force, and the more particularly as in the language of Dr. Bunting, in reference to Mr. Scott, he knows all "the *ins* and *outs*" of the subject.

A circular, signed by the four Missionary Secretaries, is forwarded to the preachers on the several circuits, which Mr. Jackson, the lay-agent, is appointed to visit, in order to revive the Missionary cause. In this document the following paragraph is found:—"Having thus briefly explained the object of Mr. Jackson's proposed visit, we are persuaded that you and your respected colleagues will do what you can to make it as efficient as possible; and that if there be any *friend* who can *entertain* him *during* his *stay*, *without cost* to the FUNDS of the Society, they will *gladly receive* him into their houses, and bid him 'God speed.'

Signed—"ROBERT ALDER," &c.

We have italicized the words to which we especially invite the attention of Dr. Alder, who prefers the INN to the house of a FRIEND, COSTLY to CHEAP travelling, and who saddles the FUNDS, rather than the FRIENDS of the SOCIETY, with his expenses. We iterate and reiterate—Consistency, whither art thou fled? We do not forget the other three Secretaries, who cost the Society far on to £500 per annum each! However, the less expense others are at there will be the more for themselves. We wish to know—

1.—Whether Doctor Alder has the sanction of the body, and especially the poor, to spend their money in this way?

2.—Whether any honour is reflected either on the sincerity or the simplicity of Methodism, in taking up an assumed character, in thus passing off for what he is not—a gentleman—at the expense of others?

We again demand, when the period of "diminished expenditure" commenced? Not to mention Dr. Alder's private closet at Leeds, it will be found that after the peal that had been rung in their ears respecting the gin shops under the "Grand Centenary Hall," and the official apology made by Mr. Hoole, on the behalf of himself, his Secretary brethren, and the Missionary Committee, the highly satisfactory work of diminished expenditure proceeds, by sending out in the "JOHN WESLEY," on her first voyage—a vessel named after the man who prohibited all "dram drinking"—a vessel built for, and to be solely employed in the, Missionary cause—sending out, we say, in this vessel, in the month of December, 1846, eight Missionaries, and shipping with them one case of gin, containing three dozen bottles—one cask of brandy, containing thirty-six gallons—one cask of rum, thirty-six gallons—fifty-five cases of wine, each case containing two dozen each—ten casks of wine, varying from ten to eighteen gallons—and

somewhere, of a local preacher, saying, "Matthew Henry states so and so, but I deny it;" and having answered by a single negative, he proceeded, "I now go on to the next head." Assertion is a cheap and convenient mode of proof. But Mr. Heald, we must not forget, was a member of the Committee he was thanking. When men are permitted to constitute their own witnesses, judges, and juries, there will be but few committals. But who dare not see that Mr. Heald did not aim at *justification*, but at *continued instatement*!

2.—LAY AGENTS. As to Mr. Jackson, the lay-agent, Mr. Farmer spoke to the "importance and value of his services," and "Doctor Bunting remarked, that the Church and London Missionary Societies acted upon a similar plan, and the Baptist Society was about to do the same, and that he regarded it as one of the wisest and best measures of the Committee."—"Watchman." Still no notice of the "Fly sheets" is taken, though they had evidently brought out the report in the spirit and form of a defence. But our objections remain untouched. We are of opinion, that there ought to be more of the laity, and fewer of the clergy; a point not forgotten by Mr. Fowler in the Committee. Our principal fear was, and still is, lest the Secretaries should substitute his (Mr. Jackson's) work abroad for their own, and so they keep at home; and we still urge the case, the previous circumstances of the man—the act of taking the whole family to London, and entailing on the fund £200 per annum, before the sanction of the Conference could be obtained; and the different way in which the late Mr. Dawson had been treated, who deserved much better at the hand of the same party—not being allowed to touch the Fund. We hope we are understood; and if the office is necessary, and the man is qualified for it, we shall rejoice in the addition of £50 being made to his salary. That, however, does not alter our views of his former position, nor of the march stolen on the Conference by Doctor Bunting and his party in fixing him in his present situation, and then asking permission of the Conference. What were the Doctor's feelings, and what his sayings, in connection with Mr. S. D. Waddy, for not obtaining permission of Conference—perhaps of himself—before he applied to Sir James Graham respecting the Sheffield Proprietary School? Were they not all condemnatory of the act? What makes the presumptuous dealings of Doctor Bunting the more astonishing is, the manner in which the case was smuggled through the Conference of 1845, whose sanction ought first to have been obtained; for at the Conference of 1846, when Mr. Vevers asked for the minutes of the subject, not a single entry could be found in the Conference Journal; clearly proving, that the opinion of the Conference had neither been given nor sought. No wonder there should be such a show of utility, to hide and drive from the memory the clandestine act. The President himself declared it had not passed.

3.—AN EXPERIMENT. One thing astonished the brethren, namely, the wish expressed by Doctor Bunting, not to be put on Committees, and an avowal of opinion, that he ought to withdraw from public life; taking good care to season the latter in the Conference, with the fact that the Missionary Committee had opposed his wishes. It is easy to perceive, that these sentiments, cautiously coupled as they were with other intimations, might be employed as feelers:—that a man, of his tact, might, in making them, calculate on the loudly expressed sympathies of his friends, in connexion with a pressing remonstrance against taking such a step:—and that to urge his continuance, would be a quiet, and, to himself an effectual answer to the different charges preferred against him. One of the brethren stated, if he were to retire now, the decision to which he had been brought, would be attributed

forty-seven barrels of bottled ale and porter! We can find an excuse for the wine in the Sacrament; but what becomes of the gin, rum, brandy, &c., and of the steward discharged for drunkenness two days before she sailed, and of taking him in again before the vessel left the port.

to the "Fly Sheets." But why think of such things, if they had not had their tendency; if they had no influence in the case? The speaker might as well have associated the Khoran of Mahomet with it, or Daniel O'Connell's attack on the Wesleyan body. And why should Dr. Bunting himself think of shying off now, rather than before the "Fly Sheets" came out, when he declared, in connection with his avowal, that he was much better than he had been for some time? Another left-handed reason, by the way, why his friends should not take him at his word, by allowing him to retire.

4.—PRESIDENCY. Leaving the point just touched, we again proceed to the President. The Buntingian party had long been beating up for votes for the re-election of Mr. Thomas Jackson, and arrived in Bristol full of hope. Percival preceding, by canvassing in the chapel-yard and elsewhere for Mr. Atherton, in opposition to Mr. Stanley, was equally deep in his "dirty work," in soliciting votes for Mr. Jackson, in opposition to Mr. Atherton. It is common, of course, for lawyers to take either side of the question, or both, should it suit their purpose. Without entering fully into the subject, we should say, that the election of the President was quite a scene. A pretty large account was given in the "Watchman," and the "Wesleyan;" but the least blinked in the latter. Just as the brethren were proceeding to vote, Doctor Bunting said that the step he was going to take was unprecedented; that it had only within a few minutes entered his mind, and respecting which he had the sanction of those around him*—that it was very desirable that, united as they were in reality, they should also keep the semblance of it before the world; and that, as it appeared a very general feeling on the part of the preachers, that a certain venerable minister (referring to Mr. Atherton) should be elected, he, and others with him, who had actually had other intentions, when they came to Bristol, should submit to the known desire of the majority, and give their votes to that venerable man. On the face of this, it is evident, 1. That Doctor Bunting and his party had fixed upon another man.† 2. That they were so completely wrapped up in the plenitude of their supposed power, owing to their plans and past success, that it was only on the eve of the election that they discovered and felt their weakness: 3. That Doctor Bunting felt the impertinence of his position when he stepped forward in the manner he did, 4. That the same gentleman only acted as he did in the Taunton case, wishing, in the midst of an overthrow, to conceal a little mortified pride. 5. That he wished to impose upon others by conveying the impression that Mr. Atherton's election was likely to be the result of his co-operation, when it was firmly believed by the opposite party that it did not really make the difference of twenty votes. Doctor Alder had one vote, Mr. Thomas Jackson twenty, and Mr. Atherton two hundred and eight. It was well remarked—aye, by a tory too—"When the Doctor found he must fall, he ought to have

* In referring to the ex-presidents and other brethren on the platform, he denominated them the Presbytery—a term, by the way, employed in the "Fly Sheets," of which he professed to know so little, but from the force of whose appeals he could not get away. We considered the Presbytery on the floor of the house, and the President, as the moderator, in the chair. He merely shifted the ground, without adverting to the source from whence he had his allusion, thus keeping up his own dignity, in maintaining the dignity of others. Equality is too near an approach to the levelling system—aristocracy is still the darling of his heart. Stop a little.

† Some of the arguments employed by the party, pro and con. were as contemptible as those which we have here exposed. "Mr. Thomas Jackson," said they, "ought to be re-elected, because he had the fag of the Centenary work, and he had the principal part of Mr. Lessey's also, his successor, to attend to." On Mr. Samuel Jackson being named, "O," said one of the tory ex-presidents, Mr. Scott, "he won't do; he has been awkward some years;" that is, gentle reader, not sufficiently supple for the party. "We cannot," said another of them, "give appearance to a man." This is as laughable as it is contemptible, and implies that Messrs. Thomas Taylor, E. Grindrod, John Scott, and others, were perfect beauties. To what will men stoop to serve a purpose?

fallen with dignity ; and when he found he could not keep Mr. Atherton out, he ought not to have appeared to help him, when it was apparent enough that his professed help was only a cover to his own defeat." On a motion of thanks to the ex-president, Dr. Beaumont, in supporting it, observed, among other things, that the election of the Rev. Jacob Stanley had given the greatest satisfaction not only to the Methodist Societies, who, it was notorious, had long thought his exclusion from the chair a reflection on the Conference, but also the religious public in general, who took an interest in Wesleyan matters. He also observed that he rejoiced in the choice made by the President for the present year, on the ground that the Rev. W. Atherton had never filled the office before, and expressed a hope that henceforth Presidents would be elected on this principle. This sentiment was loudly cheered by the majority ; but Doctor Bunting held the reverend gentleman a grudge for this, and sometime after, and on another subject, endeavoured to put the latter down by stating that he was not speaking to the point, but introducing irrelevant matter, as he had "most unwarrantably and unjustifiably done, in supporting the vote of thanks to the ex-president, by referring to the question of re-election," which he averred was out of season. Doctor Beaumont here came down upon his accuser with an advantage only equal to the force by which he dealt out his blows, stating, in his reply, that his remarks were neither unwarrantable nor unseasonable ; and that, if they were, Doctor Bunting, of all men in the world, should be the last to prefer such a charge, as he was notorious for taking occasions, while speaking on one subject, of forestalling the Conference on others, that he might the more readily insinuate his views and measures. This was rightly felt. Persons blind to their own defects are apt to think that others are as dark as themselves.

5.—THE HUNDRED. Among the most unexpected acts of the Conference was the election of Doctor Beaumont into the Hundred. Doctor Newton proposed Mr. Robert Young, whom we regard as the platform nomination. Against his election there could be no objection, except the contemptible reasons urged to secure it ; but while the brethren loved and respected him, they were anxious to give a further impetus to the liberal principles that were now making their appearance—accordingly, Mr. Fowler, with a touch of quiet sarcasm, adverted to the argument employed in favour of the election of Mr. Lomas the year preceding, and intimated that, as the London first circuit had, no doubt, reaped such immense advantage from the fact of its Superintendent becoming a member of the Hundred, the London second would reap the same on the event of the election of Doctor Beaumont, who had been, and still was, its Superintendent. The platform was taken by surprise, and mowed down by a single stroke with its own argument, was dumb. A buzz of approbation, combined with hearty laughter in some quarters, went through the brethren on the floor of the house : the tricksters were mortified on being beat with their own weapons, and the more so as they had reason to believe that the "Fly Sheets" had their share of influence in the measure. Mr. Crowther obtained twenty-two votes, Mr. Young fifty-nine ; and Dr. Beaumont, one hundred and fifty-seven. Dr. Bunting never forgave Mr. Fowler the whole Conference for this, embracing, and stooping to petty annoyances and taunts, whenever occasion admitted, saying, when uttering a foolish or weak thing, "You must not put that down in the book." He is horribly afraid of the press, and dreads a recollection and resurrection of his sophistry and indiscretion. But why should this vanity of an erring creature be fostered ? Why not rear up such men as beacons to warn others against pursuing the same impolitic measures ? He carried his horror of the press from the Conference into the assembly of the "Evangelical Alliance," by opposing the introduction of reporters ; and could not refrain from leaking off a little of his hostility against Dr. Beaumont, who had, on more occasions than one, triumphed over him in the Conference, by remarking that, while one speech was fraught

with reason Dr. Beaumont's in favour of Reporters, was mere declamation. Doctor Beaumont, gentle reader, had entered the Hundred, and Doctor Bunting had not forgotten it in the Hall of Concord.

6.—RETIREMENT. When the name of the governor of the Theological Institution was called over, Doctor Bunting spoke to the following effect:—"I wish to make this communication with all the sincerity with which such communications should be made. I have seriously thought, of late, that my time is come to retire into obscurity. I mentioned my views on this point to the Missionary Committee. They demur against my opinion. I do not like to do the Lord's work with diminished powers.—I speak quite apart from all consideration of certain publications, which I understand have been widely circulated. These publications I have not read, for I thought I had something better to do. But certain portions of them have been made known to me. I understand that they represent me as very tenacious of office. How to designate them I hardly know. 'Fly devils' I think they are called. I shall probably, ere long, find time to read them. But to this kind of diabolism I have no inclination to yield. They only tend to arouse my energies. They rouse the old man, or the old minister, or the old christian,—and make me unwilling to yield to this kind of compulsion. I really think that I have felt myself better during the conference, that I have been for many months previously. I am much disposed to resist the devil in this instance, and it may perhaps be your misfortune that I may (on that very account to which I have adverted) be tempted to continue longer in the work than I otherwise should."

One of the brethren, after listening to this precious morsel, observed,

"1. My opinion is, that the Doctor knows more about the 'Fly Sheets' than he is willing to have it believed. 2. That they pinch him more than he is willing to confess. 3. That he will read them ere long, and we shall have them up again." In this last instance, the brother was deceived: the Doctor knew too well the danger of visiting such a hornet's nest. One of the tory party, convinced of the truth of the facts, observed, "the less that is said the better." First, it is a fact, attested by a member, that they were never once named in any of the sittings of the Book-Committee in London. Secondly, that no formal defence was attempted in Conference—nothing beyond what was here stated, though a fine opportunity was afforded for the same, by a resolution in the Minutes of the Northampton District, said to be condemnatory of the "Fly Sheets," but which, if there, was cautiously requested to be kept back. As the above does not comprise a single sentence in the shape of answer, we have a right to pronounce—that the Dictator and his participants have permitted judgment to go by default, and by their silence, have sealed their own condemnation. But let us analyze the several parts of this oration.

(1.) *The Doctor, of late, had seriously thought that his time had come to retire into obscurity.* We should be glad to know what led him to think so? Did it originate in a deep sense of his diminished powers, rendering him incapable of doing the work of the Lord as he had done it, or as it ought to be done? If diminished at all, and so diminished, as to incapacitate him in some measure for it, then why should he consult any one on the subject, with such an impression on his heart, with such a conviction in his mind? Ought he not, as an honest man before God, whose work it is, to act up to his convictions? And can he, with his convictions, consistently remain in the work, though the Missionary Committee and his friends profess to demur? Nay, can he hope to be accepted of the Lord, when he is induced to remain in the work from such motives—sheerly out of spite to "Fly Sheets," or to allow him his more elegant and good tempered phraseology—out of spite to "Fly Devils?" Soothingly sweet are such motives for a work so divine!

(2.) *He did not like to do the work of the Lord with diminished powers.* Then, why attempt it for the last fifteen years, when conscious that he had neither mind nor resolution to submit to the fag of making those preparations

for the pulpit which are requisite to secure acceptance and increasing respect for his public ministrations?

(3.) *He spoke quite apart from all consideration of certain publications.* We would enquire here again, to preserve the change of thought, when he first perceived the diminution of his powers? Was it before he heard of the "Fly Sheets?" If so, how came it to pass—with so much conscience, so much integrity, it did not happen to slip out on some pressing occasion? But to this we have already adverted.

(4.) *He had not read these publications.* What! no part of them?—They had been partially represented to him. So, then, he had heard of them. But if he had not read them himself, had they not been *read to him*? A blind man can become as familiar with an article through the reading of another, as if he had been blessed with the faculty of sight, and read it himself. The fox is caught at last. Admitting that they had been but partially represented to him, how could he designate them "Fly Devils?" Did not that designation arise from his loss of temper, if they say nothing that is true about him.

(5.) *They represented him as tenacious of office.* And is he not? If he had not would he have allowed himself to fill the Presidential chair four times, when others equally capable of filling it, and considerably his seniors, had not been in it once? Would he have allowed himself to continue President of the Theological Institution, for eleven years in succession? Or would he have continued Secretary to the Missionary Society for a period of eighteen years, and the last thirteen of them successively? Let him break away from the imputation if he can,

(6.) *Fly Devils—and this kind of Diabolism.* Why speak of productions thus, if he had not read them, nor heard them read, nor had them fully represented to him? But more; if not familiar with the whole, what competency could there be to judge of them? His knowledge, however, even in detail unwittingly slipped out now and then, in spite of concealment; for when Mr. Fowler was speaking, he would say, by way of silencing him, and throwing discredit on a process of reasoning he was not disposed to meet, "O, these are arguments employed in the "Fly Sheets?" How did he know that, in his happy ignorance?

(7.) *He thought he had something better to do than to read them.* We are glad to find he is improving, and hope he has something better to do than attend the House of Commons, and sit and read newspapers when he should be reading his Bible, and attending to the duties of his offices. But why not read them, and shew up their fallacy? Truly, because the one is easy, and the other is not. Allowing him to have something better to do than to read them, we wish to know where the difference lies between reading them and wasting time in speaking of them?

(8.) *They roused his energies.* What energies? Not those of the oldest and best, induced by Christianity. What, then? the energies of an old, wise, kind-hearted, good minister of Christ? Would that this were so apparent and prominent, as to render it difficult to put any other construction upon it consistent with charity and truth! But they roused the energies of "the old man"—that man which the Doctor had in him before he knew anything of the new man."

(9.) *He might be tempted to continue longer in the work than otherwise he should do.* So, in this instance, the Doctor will resist the Devil by yielding to his temptation! This is a way of resisting the Devil of which every sinner will be glad to hear! Does the learned Doctor, as a divine, preach such doctrine in the pulpit? or is it "the old man," in his dotage, speaking thus only among his friends in social life?

Strange feelings come over the Buntingian party. Even Doctor Newton, with all his Herculean energies, expressed an opinion that it was time for him—

self to retire from public office. Some of the brethren deemed this also a kind of clap-trap to court pressure from without, for his continuance; and thus to throw it on the wish of the majority of the brethren.

7.—REVIVALS. Doctor Bunting, among other acts, moved the recall of Mr. Caughey, the American revivalist; anxious to be understood, at the same time, that he was a friend to revivals; and stating, that he originally belonged to the Band-Room revivalists in Manchester, but, from some cause or other, had left them. Without entering upon the question in its distinct character, we cannot refrain from a few observations on the measure, in connection with the reverend mover himself, and the state of the body at large. He professed to be friendly to revivals, then,—

(1.) Why has he done so little in the way of preaching, meeting the societies, and holding prayer meetings, for a series of years, to promote them?

(2.) Why did he not present an example of willingness to labour, by preaching before the last Conference, according to appointment? Was he ashamed of preaching before the public, after the appearance of the "Fly Sheets?" Was he without a new sermon, and destitute of sufficient fortitude to push off an old one? Had the spirit of preaching fled, owing to a dislike to the work, generated by secularization? Or was he out of health? The latter could not be the case, for he had declared, on giving an indirect hint respecting his continued competency for office, that he had not been so well for some months, during which period he had actually preached. Are we, then to resolve it into a want of the spirit of the work? With what propriety, then, can he, by holding the office of President, stand at the head of the other officers, and candidates, of the Theological Institution? With what propriety can he, as Missionary Secretary, exhort Missionaries to enter the foreign work in the spirit of the apostles of Jesus Christ, when his own spirit and practice are adverse to pulpit efforts?

(3.) Why talk about the danger of slighting the ordinary means, when he himself is comparatively a stranger to their use? The Church prayers, the sacrament, and a sermon read from the pulpit, were the ordinary means, when Mr. Wesley commenced his career. In the place of these, extempore prayer and preaching, prayer-meetings, band-meetings, society-meetings, &c., were adopted. These extraordinary means are now the ordinary means of Methodism, advocated, and denominated such by Doctor Bunting. The Quakers have their ordinary means; the Baptists, the Independents, &c. have theirs; but their ordinary means are not deemed sufficiently correct and effective for Wesleyans. This is harmless, providing Doctor Bunting think so. Now, the American revivalist comes down upon the ordinary means of old Methodism, as John Wesley came down upon the ordinary means of the Established Church. Where is the harm? No other means have been employed by Mr. Caughey than the ordinary means of faith, prayer, and the word of God. He offers no new gospel; he worships no new Deity? he proposes no new Saviour; he talks of no other Spirit. The means are the same; but there is a difference in the manner of applying them. The instrument is the same—only, there is a difference in the handling: the ordinary means are rendered more effective by a new application of them to the head and the heart: and it would be well, if secularization—as shewn in the second edition of No. 1, had not unfitted the complainants for the work, even in the use of the ordinary means.

(4.) It was moved that Mr. Caughey's Bishop should be requested to recal him, and that in the midst of serious lamentations over the small addition made to the society in the course of the year; though the circuits in which he had laboured, were those in which the increase generally appeared. The total number of members in Great Britain was 341,458; being an increase of only 960. In Ireland, it was found there had been a decrease of 380; on the mission stations, an increase of 441; leaving a total increase of 751. Why, there was

more need of an importation of such men as Mr. Caughey, than of his recall. We had both ordinary men, and ordinary means, and yet little had been done; and in the midst of that little, our extraordinary men, had been locked up from the work in their separate locations. What makes Doctor Bunting's conduct in the case the more objectionable is, that when he suggested the recall of Mr. Caughey, he never once proposed, that the resolution should be accompanied with a testimonial in favour of his excellent character, and extensive usefulness; but when he was arguing against the expulsion of his favourite, Mr. P. C. Turner, who had injured the work, and disgraced the body, not only were former character and usefulness urged in mitigation of the evil, but advanced as a reason why he should still be preserved in the body. We notice these things with a view to show how unfit such a man is, even in point of religious feeling, to be looked up to, and submitted to, as the prime leader of the Wesleyan body. If the church is to be saved, the pope must fall: if the reformation is to go on, Wolsey must be removed out of the way. We make these remarks apart from the novel position in which Mr. Caughey stood to the English Conference, and the right of the Conference to look at the case, and decide upon it. But itinerant labourers were the men who shone the brightest during the discussion, whether for or against his recall—not locators, like Doctor Bunting.

Poor Caughey was sadly aspersed in his motives by Doctor Newton, who had collected in his rounds, in his usual way, everything he had heard against him; charging him especially with mercenary motives and propensities. This, as we have observed elsewhere, was not handsome, when his own gains for the last forty years are taken into consideration; nor was it fair to tax Caughey with imaginary gains, without naming Doctor Bunting's real thousands, to say nothing of his "pickings" during his Missionary Secretaryship; or even of his (Doctor Newton's) own favours and honours, at Huddersfield and elsewhere.*

One of the brethren proposed a resolution relative to Mr. Caughey, but not proceeding from the infallible Dictator, he objected to the wording of it, and intimated, in his wisdom, that he himself would prepare one. Accordingly, he moved, that a letter should be written to his Bishop—Bishop Heading, to recall him. One of the American Ministers who was at the "Evangelical Alliance," in London, laughed at the folly of the Wesleyan Conference, for moving for the recall of a located man: but what was still more laughable, the brethren who sided with the two learned Doctors—Bunting and Newton,

* When Mr. Caughey requested an interview with Dr. Newton, at Scarbro', in September last, at the time of the Missionary Meeting, the latter, after one of his bland greetings, was soon reduced to an unenviable and humiliating position, on being asked for the authorities of the statements to which he had given currency. On acknowledging them to be hearsay authorities, he, after receiving correct statements of some of his exaggerated tales, and a flat denial of others, was asked, why he was so ready to admit and circulate everything against him, (Mr. C.) without advancing a single thing of a redeeming character in his favour—why he took such charges for granted, without being at the pains of examining into their truth—and how he himself would feel, if he (Mr. Caughey) were to give currency to every report he had heard respecting himself? stating, at the same time, that he could not in conscience treat any man in that way, and that character was too sacred a thing to be thus trifled with, inasmuch as it involved in it, truth, usefulness, brotherly love, and everything dear to man. The reverend Doctor left the room a much less man than he entered. And yet, after he had done all he could to injure the character and usefulness of this excellent man, in raking up unfounded tales, and giving further currency to them, and when a retaliating Providence began to shew itself, in the shape of anonymous and other letters, in a diminished number of invitations, in smaller collections, thinner congregations, in the rejection of his services in different quarters, and in being more frequently found at home than he was wont to be, he laboured to excite a general sympathy by his tale of woe, designating it a species of persecution, stating that it was worse than all the opprobrium heaped upon him during the Warrenite struggle, and that this was the reward he received for spending one of the best constitutions God ever gave to man, in the Connexion. He did not state how well that constitution had been supported, and how well he had been paid for his services. Suffering will be a fine argument in support of future honours.

opposed Mr. Caughey's movements, because he was under no Ecclesiastical control; and yet Doctor Bunting moved that his Bishop should be written to: in order to recall him; thus implying the very authority which he had previously denied, and which he had conjured up as an occasion against him! Why write to his Bishop, if under no Ecclesiastical controul? Methodism has been long enough ruled by this Infallible Head.

With all the garnish Doctor Bunting laboured to throw over his conduct in this affair, it is impossible to acquit him of bad feeling towards the American revivalist. At the previous Conference, he had the profanity to act the harlequin on the Conference platform, by placing Mr. Caughey in such a devotional attitude, as best to suit his own purpose, and burlesque the man,—standing, with his hands raised, and his eyes turned upward, before the brethren,—putting words into the mouth of Mr. Caughey, in his supposed devotions, and asking, "Lord, must I go back to America?" No answer. "Lord must I go back to America?" No answer yet. "Lord, must I go back to America?" Still, no answer. "Then, I must remain in England a little longer." Thus not only making a mock of prayer and its answers, but insinuating that the man was either an enthusiast, or a hypocrite, or both. In this he defeated his own design, as the means employed, were revolting to the best religious feelings of his brethren. What would he himself have said, if, on Messrs. Lord, Marsden, Hannah, Reece, or Newton, being impressed with the propriety of remaining longer in America than their intended stay, they had been thus burlesqued and aped by one of the American Bishops or Doctors.*

8.—**TRAITORS.** With a view to make a deeper impression, Doctor Bunting raised the cry of "Traitors in the camp," on noticing the information communicated in the 'Fly Sheets,' a cry which he raised in the case of the "Christian Advocate," and the "Patriot," when they communicated some undesirable intelligence to the public. But we ask, so far as it concerns ourselves in the present case,

(1.) Whether the cry does not imply something like fear and an attempt at deception on the part of him that raises it? Why attempt concealment, if all were right and straightforward? Truth and honesty have nothing to fear. We ask.

(2.) Whether it is not to be conjectured, that preachers are engaged in the composition of the "Fly Sheets?" If so, they belong to the camp—are as truly members of the Conference—and are as much entitled to know, improve, and talk about the affairs of the Connexion, as Doctor Bunting himself; and the treachery does not rest with those, who, by dint of hard labour, have been able to filch out a little of the information that belongs to them, but to those who dishonestly and ungenerously try to keep back, and so defraud them of their right. We ask,

(3.) Whether, when things are said in the Conference, they are to die there? Are not the preachers who hear them to be influenced by them, to act upon them, not separately and alone, but in concert? Is no permanent impression to be made by them? Is profound silence to be maintained the moment the threshold of the Conference is passed? Is that which is spoken all right within, and wrong without? We ask,

(4.) Whether, when a thing is confined to preachers—seen and read by them—that thing is not as much in the camp, with the preachers out of doors, as within the house? They constitute the camp wherever they are; and what is confided to them, when parading in the camp-field, as when in their tents. It may, indeed, be said, that the privates are not to be made acquainted with all that passes in the tent of the General. True, but it is to this kind of general-

* What stamps the whole proceeding with the deeper baseness, is, that the allegation of Mr. Caughey having ever made such an appeal to heaven, was totally false.

ship we object, when brought into the Church of God, where all the preachers are officers and equals, and ought to be treated as honest, trust-worthy men. There are many brethren not allowed to go to Conference, and others who decline to go. Are not these as much entitled to know what is done and said, as the brethren present? To these as well as to others we communicate of our abundance. But agreeably to Doctor Bunting's doctrine, a good or a bad thing spoken in Conference, becomes a species of high treason the moment it crosses the threshold of the house: it is neither to be known, nor animadverted upon, by the timid, who are afraid to speak in Conference, or the absentee who is placed in circumstances to preclude his going. We ask,

(5.) Whether we are not upon an equality with the generality of the brethren, who, at the close of each sitting of Conference, are in the habit of rehearsing and discussing in the rooms, and at the tables of their friends, the different topics brought before Conference? They let the laity into the arcanum of Conference matters; we confine ourselves to preachers, and so avoid a betrayal of trust—holding communion with the members of the house only. Doctor Bunting may not do this; he is not honest enough; his object is to hoodwink and withhold from the brethren their rights. We ask,

(6.) Whether we have not exposed various evils that have existed long, and still exist? And we demand the reason of their being allowed. There must be a defect somewhere: and what has not been cured within, must be cured from without. Are members of the Conference (supposing them to be the writers of these "Fly Sheets,") to be charged with treachery for talking Conferential matters over among themselves upon paper? no more than members of the House of Commons, or any of their constituents, are chargeable with traitorism for attempting to correct the errors of the State by calling public attention to them. We ask,

(7.) Whether the deeper treachery does not lie at the door of Doctor Bunting and his party, who resorted to trick and to closed doors? We are for day-light for things done openly in the face of the brethren—men who are neither knaves nor fools, but who are nevertheless, subject to the charge of both by the plans of Doctor Bunting. We are anxious that all should be allowed to participate in the same privileges. With Doctor Bunting things the least objectionable are only to be brought to light; all else to be transacted in secret. Which of the parties bear the strongest marks of traitor? The men who court the light or the men who hate it? We ask,

(8.) Whether Doctor Bunting, of all men, has not the least right to talk about traitors?—a man who has been labouring for years to betray the Connexion, by means of the "Watchman," into the hands of a state-church and tory faction, in opposition to the general views and feelings of the people;—a man, who, on £215,000 being contributed on the occasion of the centenary, could without the sanction of the subscribers advise and justify the appropriation of £40,000 for a few rooms to squat himself down in in Bishopgate street; a man who could coolly allow £800 to be taken out of the Centenary Fund, unknown to the subscribers, to support the "Watchman,"—a speculation of his private friends and benefactors.

We should be glad to know from whence the misunderstanding between the President and the Superintendents of different circuits has arisen, during the interim of Conference, respecting the employment of Mr. Caughey;—the former affirming it to be contrary to the decision of the Conference—without deigning to quote the law, and the latter declaring their utter ignorance of any law having passed, containing such a prohibition? If any such resolution passed on that special point, why was it not clearly defined and promulgated? Secret legislation will serve the purpose of men who are afraid to publish the laws they enact—who do not wish things to be carried out of Conference—and who wish to employ their secret measures, as spring-guns and men-traps, to catch the unwary, who may not be exactly to their mind, and who expect, in their unsuspecting in-

nocence, that they are treading on solid ground. We may be told that a resolution was passed, expressive of a wish for Mr. C. to be recalled by his Bishop; and that the President, after the resolution was passed, stated, that if any Superintendent should employ him, he should be called before the bar of Conference. But this latter portion constituted no part of the resolution; and we are governed by law, not by opinion. The opinion of a President is entitled to respect, when sound and proper; but not to obedience; obedience belongs to the law. The Conference has been too long under the government of opinion. The *ipse dixit* of Doctor Bunting has been too often substituted for law. Those who insist upon such a law being enacted against the employment of Mr. Caughey, must be able to state, when interrogated, at what stage of the Conference sittings it passed—who was the mover, who was the seconder, and who the supporters—by what kind of majority it was carried—and where it is to be found, whether in the published Minutes, or Conference Journal; and if in the latter, whether it is there to be seen, by the parties arraigned, without interlineations, alterations, note, or comment? If men are to be governed, let the laws be promulgated by which their conduct is to be regulated; and if they are to be tried and condemned, let it be according to law. Men are not to be tried by opinion; for if so, where is the safety of the impugnors and opposers of Mr. Caughey? Some of these, it is to be feared, would have to ascend the scaffold first.—No; let the brethren *out* of the Conference, know what is done *in* it; and how it is done.

9.—COMMITTEES. It was found that the Book-Committee had neglected to prepare a form for the solemnization of marriage in our chapels. Doctor Bunting stated that they had not time; on which Mr. Osborne said the London Committees had too much to do, and asked why they could not thus be trusted with a Committee in the country? Doctor Bunting here took the alarm, lest any of the appendages of power and state should be removed from his presence; while Scott said, that in London they could get the best legal advice! This was a deep fetch. But what was legal advice to do with many of the other Committees? Why should work be delayed when other hands are ready to do it as well as able? If there is not equal legal advice to be obtained in the country with the city, still two or three Queen's heads would settle the difference.

Though we have already noticed the packing of Committees, a word or two more may be said on the subject, with a view to preserve a lively recollection of it in the minds of the brethren. Take the present Methodist year of 1846:

We have no law prohibiting Supernumeraries being members of our Committees of Privileges, Missions, Schools, Book Affairs, and other Connexional ones. Our usage, however, has been to leave them off, when there was no prospect of their returning to the regular work again. But of late it has been the policy of those who have grasped at power among us, to retain some of the Supernumerary brethren, who have been favourable to their measures, on our Connexional Committees, to the total exclusion of the rest. This we cannot but consider to be a piece of fulsome flattery, not to say partiality, to the few, as well as glaring injustice to the great body of the Supernumeraries. We can see some reason in paying this honour to Mr. Reece, who has been longer in the work than any other man among us; but we should have thought more favourably of the judgment and prudence of Mr. Reece, had he left the work as soon as he became incapable of performing it, and refused the honour offered to him, until the like honour should be paid to such of his Supernumerary brethren as were capable of serving the Connexion, by being placed on its Committees. Was the honour paid to Mr. Henry Moore, who was his senior by eight years?—Or to Mr. Highfield his senior by two years?—Or to Messrs. Reynolds the first, and Joseph Sutcliffe, his seniors by one year? O, no! And what reason can there be for retaining Mr. George Marsden on nearly all our Committees,

since he became a Supernumerary, while Messrs. J. Kershaw and Wm. Sheldrington, his seniors by two years, and Mr. Robert Smith his senior by one year are on none? And why should Mr. France be kept on any of our Committees, while Messrs. Burdsall, F. Collier, Isaac Turton, and some others, his seniors, and Messrs. Blacket, Everett, * Bicknell, and some others, but little his juniors, are on none?

Is it said that Messrs. Reece and Marsden have filled the Presidential Chair? So had Henry Moore. Or is it said, that they were our representatives to the American Conference? And was not that itself sufficient honour for the service they rendered to the body? Or is it said, that they have served the Connexion with acceptance, fidelity, and efficiency? And have not those already named, and many other of the Supernumeraries, served the Connexion with equal fidelity, acceptance and effect? We say yes, and fear no contradiction in saying so, from candid and impartial men. We therefore think it proposterous, to use the softest language, that Mr. Marsden should be on the Missionary Deputation, and on eight Committees, Mr. Reece on seven Committees, and Mr. France on two, while so many are not on one, some of whom are their seniors, and some of whom are quite as competent, and some more so, to serve the Connexion as efficiently as they. This favouritism on the part of those who have been elevated to office by favouritism, neither shows love for the welfare of the body, nor yet for the brethren at large. Messrs. Reece and Marsden are two of the very men that have been employed in the work of packing Committees, for years; and being acquainted with the trade and the secrets, they are retained. It does not suit the purpose of the inventor of the scheme to enlarge the boundaries of the ring, by the admission of untried men. Unless the Nomination Committee be dissolved, the packing system of favouritism will still go on.

10.—GOVERNOR OF RICHMOND INSTITUTION. Mr. W. Stamp was proposed agreeably to the pre-concerted plans of the London clique; having been talked of, and himself been written to on the subject, soon after the suspension of Mr. Turner. Two more amiable and better qualified persons could not scarcely be found to fill the situation, than these: not a breath, therefore, or a feeling of the heart, rises against them personally. If the office is necessary, they are the persons to fill it. But we object to it, first, as unnecessary. Mr. Farrar, the Classical Tutor, was able to fill the office cheerfully—without interfering with his other duties—and did so to the delight of all inmates during the whole twelve months of Mr. Turner's suspension: so that, to this may be added, as in several cases of Mr. Wesley's "Primitive Physic"—"TRIED." Secondly, we object to it, as a part of the pre-concerted plans of the party who are grasping at power, and wishing to have the appointment of every man to office in their own hand. Thirdly, we object to it,

* We are not surprised at the treatment of this gentleman. Twenty-six years ago, when Mr. Everett was in London, the venerable Walter Griffith observed, in our hearing, that Mr. Bunting remarked to him, while Editor of the Magazine, "I do not know what to make of Mr. Everett, for he seems to have no confidence in me." Mr. E. has too shrewd an insight into character to misplace his confidence, and too much independance to become the tool of any man. But what a confession! When Mr. E. was told this, he laughed and said—"He is to pity, if that pains him: when Haman found that Mordecai would neither uncover the head nor bow the knee, he should have passed him by in silence, and not have exposed himself to the remarks of others. In my own case, I love a solid base for the superstructure of my friendship to rest upon; and being a free man, I will not allow myself to be lent out as a ladder for any man to mount by, who, the next minute after he has gained his point, may spurn it with his foot." This, to us, is the key to the secret, why, since then, Mr. E. has not contributed to the pages of the Magazine, and why he has been treated so scurvily by its Editors and Book Steward, whom he knows to be at the beck of Doctor Bunting. But he has a literary existence of his own, of which they cannot deprive him.

because it can scarcely be deemed a Conference act; not one-third of the brethren present voting for it. Fourthly, we object, to it, because it removes efficient men from the regular work, at a time when there is more than usual deficiency of labourers both in the home and foreign field. Messrs. Doctor Beaumont, Fowler, and VEVERS opposed it. Doctor Beaumont, from the experience of the year, as in the case of Mr. Farrar, suggested the propriety of connecting literary office with domestic oversight. Another of the brethren proposed Mr. Fish, as he had been somewhat indisposed, and it would relieve him from the severe work of a circuit. But as Mr. Fish was not quite the man of the party, Doctor Bunting, who, of course had not *read* them, and was therefore ignorant of them, answered all the arguments of his opponents by one fell sweep, by stating that they were the arguments employed in the "Fly Sheets;" insinuating that those who employed the one must have had something to do with the other. Mr. T. Jackson declared that no invalid—referring to Mr. Fish's state of health—was fit for the office. Here Doctor Bunting again rallied, and came to the aid of the Theological Tutor, by stating that, though he respected age, &c., yet it was not always proper to choose the oldest officer in the army, or the oldest surgeon in an hospital, in dangerous and difficult cases. He thus got quit of all his arguments, to which previous allusion has been made, in favour of inducing the aged Entwistle into the same office, and the invalid Bowers, neither of whom was fit for the regular work of a circuit. And yet in the teeth of these sayings and doings, Henry Fish the invalid, unfit for his office, stands on the Minutes as Superintendent of a circuit, and—for the first time, chairman of a District, without the least notice of unfitness for either of these situations! and W. Stamp, an effective man, is sent to superintend the soup kitchen and ask a blessing upon the food; the President, meanwhile, being driven to the necessity of inviting, by letters patent, Supernumeraries into the regular work. Even Doctor Bunting could, two successive Conferences, ask, as we have already observed, why Mr. Everett, a partial invalid, was not again pressed into the regular work. Why did he not offer himself for it, after years of comparative ease? Or, as indolence is one of his constitutional besetments, which it is his duty to overcome, why not name his colleagues?

11.—PASTORAL VISITATION. This has been the subject of a PRIZE ESSAY. It was largely descanted upon in the Financial Committee, held in London; in the course of last spring. It was again the subject of conversation at the close of last Conference, in which Doctor Bunting took a prominent share, as on other occasions, when introduced. Now, we wish to know what he has done the last twenty years, in the way of pastoral visitation? Nay, what he ever did in this way? or what the leading men of his party have done in this way? To say nothing of weekly visitations, even the quarterly visitation of the classes is found too heavy for the seculars. Take a case, which will fit elsewhere. Mr. Beecham being informed, (we have time and place,) after preaching, when in the immediate vicinage of London, that, according to appointment, he would be expected to meet a small class in the afternoon, somewhat murmuringly excused himself, saying, that he was expected to dine at Squire ——'s about a mile from the chapel; and that it would therefore be very inconvenient to return all that way to meet a class; and that he conceived moreover, that the duty of giving tickets ought not to be imposed upon him, considering the character and weight of his work during the week!! The squire's pheasant was sent to convey him to the dinner table, and the above was the only service he had for the day. When a man is too high to meet the children of God, it is time he was taught better. It will be found, on examination, that the most talk about pastoral visitation, has been with those to whom it has been most irksome, and who have done least in it—Doctor Bunt-

ing and his party. These are the gentlemen who sit and enact laws, which they have the effrontery to urge others to KEEP, without touching them even with their little finger. Doctor Bunting is appointed one of the Committee to prepare a plan for Pastoral Visitation for the consideration of next Conference. Minutes, 1846, p. 152. A very proper person! and it is hoped, that he will embody his own experience and practice in the suggestions he may have to offer.

12.—WANT OF LABOURERS.—On a young preacher being named at Conference, whose ministry had been crowned with success in the conversion of sinners, Doctor Bunting observed, that if we had more men like him, we should have no occasion for Mr. Caughey; forgetting that, if himself and others located and secularized in London, were to go forth as labourers there would be still less need of such men; not to omit adverting to the fact, that America was repaying, in the labours of Mr. Caughey, and in the order of Providence, a small moiety of the debt she owed to the body, for the Missionaries sent thither by the Conference in by-gone days. We may send, it would seem, but we are not to receive. Apart from that, when complaints were uttered of a want of ministerial success through the year, both in the Conference and in the Missionary Committee, Doctor Beaumont observed, by way of putting down the frivolous apologies and causes resorted to, that what was most needed in the Connexion was a spirit of deeper solicitude for souls, and a larger class of labourers—men of toil and effort in the work. Doctor Bunting, who felt where this touched and knew how this might be directed against himself and other located seculars in the metropolis, said, that there was no substantial proof that the piety of the Wesleyans was declining—blinding his hearers by shifting the point of Doctor Beaumont's remark respecting ministerial labourers to the people—and that we were in danger of discouraging each other—obliquely looking at the effects which the "Fly Sheets" might have on the minds of others respecting himself and his colleagues, who were not overburthened with labour. He hoped, however, that the reasons why religion did not make greater progress among us would be well sifted at the proper time; further stating, that the Lord was convincing us that it was not more money, but more prayers we wanted.—"Watchman," July 29, 1846. We have to regret that he has been so many years in learning this part of the Christian's alphabet, and that he has been so ungrateful as to set at naught the siftings which we have presented to himself and to his friends. Different proposals were submitted to the Conference by Messrs. Fowler, Vevers, Cusworth, and Doctor Beaumont, to fill up the ranks, and, among other measures, recommended that young men should be taken out of the institution, rather than that the work should be impeded—Doctor Beaumont concluded an impassioned burst of eloquence with—"Loose them, and let them go, for the Lord hath need of them." Doctor Bunting sarcastically replied, "You may loose the ASSES, and let them go." Doctor Beaumont here retorted, with his usual quickness and force, saying, "There is a higher and a lower analogy, and a Christian minister ought never to take the lower when the higher is within his reach." This pinched, as well it might—the orator being supplied not only with knowledge, but with taste.* Besides,

* The President, before the ballot was taken for the London District, requested that he might be excused from serving the office of Chairman, which request was supported by Doctor Bunting, on the score of other engagements. To a remark from the floor of the house, he replied, "You want an analogy. When does the speaker of the House of Commons become the chairman of a Committee of that House? Or when does the colonel of a regiment become adjutant, or the adjutant pay-master sergeant? He was trying to get decently out of the previous analogy by a flourish in this case. But Doctor Beaumont would admit of no quarter, by objecting to the introduction of a political or military analogy; while others saw a too great aptitude for political analogies, and a too great familiarity with the House of Commons, whose spirit and usages he had been so ready to mix up with the simplicity of Methodism. But Doctor Bunting may be asked, so far as the

look at the reflection on Quarterly and District Committees, for recommending and the Conference for accepting asses, not to say the reproach bestowed on the Theological Institution, of which he was the head, for feeding, lodging, and instructing the assinine breed! felicitously closing in upon himself, without intending it—for as they were asses till they finished their Theological course in the Institution, and he himself had never been educated in one, he was still in a more degraded condition than the persons referred to, who had been at the "crib."

13.—**CURATES.** The curate system is increasing among us. The President has one, to which we entertain no objection. But we decidedly object to Doctor Newton being indulged in this way, for reasons stated in our second edition of No. 1; and we also object to Messrs. Young, Pengelly, and Waddy having each a man. Our opposition does not lie against the men, but against the principle, and against the reason assigned to establish it. The reason assigned in the case of Mr. Young, is, that of enabling him, as Chairman, to visit the Cornish District. For a settled supply, there ought to be perpetual visiting. But if one chairman is to be thus elevated and indulged, why not every chairman? We see part of the Bishop plan peeping out, after which some of our tory Churchites have been so long and ardently pining—the bishop visiting his diocese! Mr. Pengelly is allowed one, as Secretary of the School Fund. But why throw the whole of the secular parts upon the minister of the sanctuary? Why not employ a local preacher or other layman, to attend to the secular department? Nay, why not, if he must be kept by the Connexion, place Mr. Armstrong there, instead of going about the country like a gentleman? Doing what? If Mr. Waddy is unable to do his work, let him retire like other supernumeraries, who have asked for no such favour, and would incur no such expense. It was a wise regulation under the Levitical economy, that the priests should retire at a certain age, and not yield to the sanctuary half or imperfect service. The cause demands our fullest energies. The most outrageous aspect of the curate system is, to admit its increase, or even its existence, when men cannot be found for the regular work—when the President, as already noticed, has been compelled, government-like, in a case of emergency, to invite worn-out supernumeraries into the field! The accumulation of offices upon one man has led to this? and for this again we must look to the systems of LOCATION, CENTRALIZATION, SECULARIZATION, practised in the metropolis, as the principal cause—and, to a constant change of officers and a division of labour, as its cure. **CURATES** in London, where there are so many preachers in the regular work—supernumeraries, institutionists, officials, local preachers, and chance priestly visitors—is beyond endurance. The curates are nearly all given to the supporters of Doctor Bunting; others have to go without. And yet when Dr. Clarke required a little aid, no one looked more sternly at it than Doctor Bunting. There are many objections to the curate system, besides those already hinted.

(1.) It seriously affects our funds. Whence comes the support? If not from the Connexional funds, still, from the circuits; and these again are cramped in their financial energies, and prevented from doing more for the general work.

(2.) The young men are not equal to the men whose pulpits they supply, and the result is a serious injury to the circuits.

(3.) Self indulgence is encouraged in the men for whom a curate is provided. When a visit of pleasure draws in another direction, when the rain descends, when the night is cold and dark, the hack will be sure to be on the road.

(4.) It reverses the order of God and of Methodism, by making the Christian ministry a mere secondary matter.

subject of descending is concerned, when a primitive APOSTLE ever thought of becoming a financier and located clerk in a Mission House?

ing and his party. These are the gentlemen who sit and enact laws, which they have the effrontery to urge others to KEEP, without touching them even with their little finger. Doctor Bunting is appointed one of the Committee to prepare a plan for Pastoral Visitation for the consideration of next Conference. Minutes, 1846, p. 152. A very proper person! and it is hoped, that he will embody his own experience and practice in the suggestions he may have to offer.

12.—WANT OF LABOURERS.—On a young preacher being named at Conference, whose ministry had been crowned with success in the conversion of sinners, Doctor Bunting observed, that if we had more men like him, we should have no occasion for Mr. Caughey; forgetting that, if himself and others located and secularized in London, were to go forth as labourers there would be still less need of such men; not to omit adverting to the fact, that America was repaying, in the labours of Mr. Caughey, and in the order of Providence, a small moiety of the debt she owed to the body, for the Missionaries sent thither by the Conference in by-gone days. We may send, it would seem, but we are not to receive. Apart from that, when complaints were uttered of a want of ministerial success through the year, both in the Conference and in the Missionary Committee, Doctor Beaumont observed, by way of putting down the frivolous apologies and causes resorted to, that what was most needed in the Connexion was a spirit of deeper solicitude for souls, and a larger class of labourers—men of toil and effort in the work. Doctor Bunting, who felt where this touched and knew how this might be directed against himself and other located seculars in the metropolis, said, that there was no substantial proof that the piety of the Wesleyans was declining—blinding his hearers by shifting the point of Doctor Beaumont's remark respecting ministerial labourers to the people—and that we were in danger of discouraging each other—obliquely looking at the effects which the "Fly Sheets" might have on the minds of others respecting himself and his colleagues, who were not overburdened with labour. He hoped, however, that the reasons why religion did not make greater progress among us would be well sifted at the proper time; further stating, that the Lord was convincing us that it was not more money, but more prayers we wanted.—"Watchman," July 29, 1846. We have to regret that he has been so many years in learning this part of the Christian's alphabet, and that he has been so ungrateful as to set at naught the siftings which we have presented to himself and to his friends. Different proposals were submitted to the Conference by Messrs. Fowler, Vevers, Cusworth, and Doctor Beaumont, to fill up the ranks, and, among other measures, recommended that young men should be taken out of the institution, rather than that the work should be impeded—Doctor Beaumont concluded an impassioned burst of eloquence with—"Loose them, and let them go, for the Lord hath need of them." Doctor Bunting sarcastically replied, "You may loose the ASSES, and let them go." Doctor Beaumont here retorted, with his usual quickness and force, saying, "There is a higher and a lower analogy, and a Christian minister ought never to take the lower when the higher is within his reach." This pinched, as well it might—the orator being supplied not only with knowledge, but with taste.* Besides,

* The President, before the ballot was taken for the London District, requested that he might be excused from serving the office of Chairman, which request was supported by Doctor Bunting, on the score of other engagements. To a remark from the floor of the house, he replied, "You want an analogy. When does the speaker of the House of Commons become the chairman of a Committee of that House? Or when does the colonel of a regiment become adjutant, or the adjutant pay-master sergeant? He was trying to get decently out of the previous analogy by a flourish in this case. But Doctor Beaumont would admit of no quarter, by objecting to the introduction of a political or military analogy; while others saw a too great aptitude for political analogies, and a too great familiarity with the House of Commons, whose spirit and usages he had been so ready to mix up with the simplicity of Methodism. But Doctor Bunting may be asked, so far as the

look at the reflection on Quarterly and District Committees, for recommending and the Conference for accepting asses, not to say the reproach bestowed on the Theological Institution, of which he was the head, for feeding, lodging, and instructing the assinine breed! felicitously closing in upon himself, without intending it—for as they were asses till they finished their Theological course in the Institution, and he himself had never been educated in one, he was still in a more degraded condition than the persons referred to, who had been at the "crib."

13.—CURATES. The curate system is increasing among us. The President has one, to which we entertain no objection. But we decidedly object to Doctor Newton being indulged in this way, for reasons stated in our second edition of No. 1; and we also object to Messrs. Young, Pengelly, and Waddy having each a man. Our opposition does not lie against the men, but against the principle, and against the reason assigned to establish it. The reason assigned in the case of Mr. Young, is, that of enabling him, as Chairman, to visit the Cornish District. For a settled supply, there ought to be perpetual visiting. But if one chairman is to be thus elevated and indulged, why not every chairman? We see part of the Bishop plan peeping out, after which some of our tory Churchites have been so long and ardently pining—the bishop visiting his diocese! Mr. Pengelly is allowed one, as Secretary of the School Fund. But why throw the whole of the secular parts upon the minister of the sanctuary? Why not employ a local preacher or other layman, to attend to the secular department? Nay, why not, if he must be kept by the Connexion, place Mr. Armstrong there, instead of going about the country like a gentleman? Doing what? If Mr. Waddy is unable to do his work, let him retire like other supernumeraries, who have asked for no such favour, and would incur no such expense. It was a wise regulation under the Levitical economy, that the priests should retire at a certain age, and not yield to the sanctuary half or imperfect service. The cause demands our fullest energies. The most outrageous aspect of the curate system is, to admit its increase, or even its existence, when men cannot be found for the regular work—when the President, as already noticed, has been compelled, government-like, in a case of emergency, to invite worn-out supernumeraries into the field! The accumulation of offices upon one man has led to this? and for this again we must look to the systems of LOCATION, CENTRALIZATION, SECULARIZATION, practised in the metropolis, as the principal cause—and, to a constant change of officers and a division of labour, as its cure. CURATES in London, where there are so many preachers in the regular work—supernumeraries, institutionists, officials, local preachers, and chance priestly visitors—is beyond endurance. The curates are nearly all given to the supporters of Doctor Bunting; others have to go without. And yet when Dr. Clarke required a little aid, no one looked more sternly at it than Doctor Bunting. There are many objections to the curate system, besides those already hinted.

(1.) It seriously affects our funds. Whence comes the support? If not from the Connexional funds, still, from the circuits; and these again are cramped in their financial energies, and prevented from doing more for the general work.

(2.) The young men are not equal to the men whose pulpits they supply, and the result is a serious injury to the circuits.

(3.) Self indulgence is encouraged in the men for whom a curate is provided. When a visit of pleasure draws in another direction, when the rain descends, when the night is cold and dark, the hack will be sure to be on the road.

(4.) It reverses the order of God and of Methodism, by making the Christian ministry a mere secondary matter.

subject of descending is concerned, when a primitive APOSTLE ever thought of becoming a financier and located clerk in a Mission House?

(5.) It destroys the apostolic spirit in the men to whom the supply is granted, and places them on a degrading level with Missionary Secretaries and Book-Stewards. Why not divide Charles Prest's twelve or thirteen honours and offices among twelve or thirteen of his brethren, who are superior to himself in all things—save one (he knows what we mean), and who are unadorned with a single laurel?

14.—FREE PASSAGE FOR MISSIONARIES. J. Irving, Esq., will have read in the minutes of this year, the following paragraph, p. 110: "That this meeting has heard with thankfulness the offer of J. Irving, Esq., to convey a Missionary, free of expence to the Society, to any part of the world to which his ships in future may at any time be going: and trusts that this example may be followed by the shipowners of Bristol and other ports." This is as it should be. But we should be glad to know what encouragement "the shipowners of others ports" have to imitate such an "example?" What will the Missionary Committee, and the friends of Missionaries, think of the conduct of one of its servants, in the following relation, as given by the gentleman himself? A shipowner had a vessel some time ago, about to sail for Australia. Her cabin, which was a very spacious one, was fitted up for first-class passengers. Being in London, and desirous of aiding the Mission cause, he went to the Centenary Hall, which has been designated "the palace of the four kings," to offer a free passage to any Missionary going thither, or to any others there might be a wish to forward. The shipowner was accompanied by two friends, one of whom was a leading man in the body, in a provincial town southerly. The livery man left them standing in the Hall, while he went for Mr. Beecham, who came out to the shipowner—heard his offer—and without ever thanking him for his intent, or begging him to take a seat, or asking him, together with his friends, to look over the building, simply told him they had no Missionary going out then,—abruptly wished them good morning, and instantly retired into his privy-chamber leaving the three gentlemen too much astounded by his rudeness, sufficiently to recover themselves to give him a parting blessing, which one of them was capable of doing. The shipowner and his family are all hearty Methodists. We leave this to make its own impression. Three years is a sufficient length of time to keep any man in office: during that period he will scarcely rise above a servant; if longer, we may expect the airs, the tone, and independence of a master.

15.—SUPERNUMERACY. The case of Mr. Reece was mentioned as retiring from the regular work. when Doctor Bunting proposed that a similar resolution should be entered into as that in the case of Messrs. H. Moore, and J. Wood, in 1827. This furnished him with a fine opportunity of aiming an indirect blow at Doctor Clarke, by stating that there was no Miss Nancyism about Mr. R.; that having laboured 59 years he was not disposed to indulge a foolish vanity to attempt his 60th, when he felt himself inadequate to the work;—Doctor Clarke having wished to complete the 50th of his itineracy. And yet Mr. Reece, whom we venerate both for age and character—character, whether private or ministerial—was obliged to have help before he retired. But the fact is, Doctor Bunting has long acted as though he would like Doctor Clarke placed somewhere in the back-ground of Methodism, and himself in the front, as the only object of admiration; not only so, but our classification of his son and himself, in No. 2, with Doctor Clarke, could not but be felt, and was to be paid off by a side wind.

IV.—THE CORE AND CURE OF MISRULE.

All public bodies are in danger of departing, by little and little, from first principles. It is necessary to keep a most vigilant eye upon the earliest symptoms of deviation from the straight line; and we hope we shall not be charged with undue suspicion for doing this in these papers. From some such departure, insensibly creeping in among us, a good deal of the present uneasiness has arisen.

1.—It was most evidently a *principle* with those venerable men to whom, after Mr. Wesley's death, was entrusted the settling of the constitution of Methodism, that, *in all cases of election to office*,—(and indeed in all instances where personal favour or feeling was likely to interfere,)—the vote of the Conference *should be taken by ballot*. The solemn admonition of Mr. Wesley, written with his own hand, was delivered to them at their first Conference after his death. It implored them “by their love to him, to do nothing by prejudice or partiality;” and it was present to their minds in all their arrangements. The instances of election to any office, were, indeed, at that time very few. What would have been thought of abstracting from the regular work of the ministry four men for missionary secretaries,—six for a Theological Institution,—three for the Book-Room,—two for the schools, &c., &c.,—it is difficult to tell.

2.—Now, the true spirit of Wesleyanism, in respect to this matter, may be gathered from the fact, that by common consent it was agreed that *all these elections ought to be by ballot*; and *by ballot*—(though efforts have been secretly made, again and again, to deprive the brethren of this their ancient liberty,)—*they still remain*. Usage, however, has been suffered to deviate from this primitive model. Care has been taken that not one of the offices which have been so profusely created of late years, should be entered upon by the spontaneous suffrages of the brethren generally. Nomination, and a show of hands, have been the order of the day. How can anything else but distrust, and a want of confidence, be the result?

3.—But this is not all. The election of men to office is, at present, still less in the power of the Conference than it was a few years ago, when less of lay-influence existed in the Committees.

We wish here to observe, that we have no objection to the introducing of lay-men on these Committees. We think it very proper that the general sense of the whole connexion should be represented in them. But is it so represented?

4.—In recommending this, we are quite sure that we are “standing in the ancient ways;” and following the example of men whose prudence and good sense were unquestionable. Take the following example. For the purpose of drawing up the Plan of Pacification in 1795, the most important Committee, perhaps, that was ever selected by the Conference was chosen in the way we mention. The fact itself, and the reasons assigned for it, are worthy of serious consideration. We give them in the very words of these open-hearted and sincere men, whose honesty and integrity we greatly admire. “On the second day, we saw the necessity of appointing a Committee to prepare a Plan of General Pacification; and that the Committee might be men of our own choice, in the fullest sense of the word,” (it will be perceived that it is the whole Conference that speaks,) “we resolved that they should be chosen by ballot.” Minutes, Vol. I., page 322.

5.—But, to return;—As things now are, Conference has very little to do in choosing a man for any official station. For example, it will probably come to pass, some of these days,—though we apprehend, not very soon, if the wishes of the present occupants are to decide the time,—that it may be necessary to seek a successor, we will say, to one of the Missionary Secretaries. *Will the Conference originate* the choice of such an official? Nothing of the kind! A proposal will come before them, *as the earnest recommendation* of a Committee partly consisting of laymen;—and these, as is notorious, not elected with any impartiality. For whether we look at the men who are chosen, or at the men systematically excluded, there is, in these elections, much more to wonder at than to approve. The matter will come before the Conference, just as the latter recommendation of this kind did, with this *viva voce* addition.—Now that you have laymen on your Committees, attention is due to their recommendation.” Can any unbiassed opinion of the Conference be anticipated after this?

6.—We have elsewhere exposed the utter futility of the pretence,—“You have your remedy. You may hold up your hand against the individual proposed.”* The answer is obvious. You forget that you have just told me that W. W. Stamp (we merely use the name for the sake of illustration) has been selected *already* as the most suitable person, by a very influential and mixed Committee, whose opinion ought to have weight with me. You forget, too, that W. W. Stamp (I will suppose the case) is my personal friend. And, though I may be convinced that I could find a more suitable man,—though I may be convinced that to take him out of the regular work would be doing an injury to the cause of God, and, at the same time, would be doing an injury to W. W. S. himself; in a word, although I may be convinced that another ought to be chosen, yet, *as he is my friend*, and, after what has occurred has *now set his heart on being elected*, you place me under a strong temptation either to give a vote contrary to my conscientious conviction, (which I will not do,) *or to be neuter*: as the *majority* of the whole Conference often are on these occasions.

Can any one deny, that this is a state of things which ought forthwith to be amended?

7.—In nothing did the wisdom of the men of 1795 more manifestly appear than in their established mutual confidence among the brethren; and in their putting it, by means of the ballot, out of the power of any one man to lord it over his equals. On the other hand, *men are kept in office*, whom two-thirds of their brethren believe to be, (to say the least,) *not the most fit* for the places they fill. We know that this will be denied in argument; but we are as sure of it as we are of any proposition in Euclid. WE DARE THE GAINSAYER TO THE PROOF. Let him consent to have it put to the ballot, and he will see!!

8.—It will be perceived that we ardently wish to dispense with the services of the Nomination Committee altogether. The brethren need no such help as this Committee professes to render. They can do the work themselves.

9.—We have now, according to the title of this chapter, searched to “the Core of all misrule.” We believe, too, that we have suggested the only “cure.” The brethren have the remedy in their own hands. But “herein the patient must minister to himself.” It remains with you, independent members of the

* The self-complacent arrogance of some of these Reverend Committee-men is truly wonderful, and would be exceedingly amusing were it not for the regret we must ever feel, that things have been permitted to arrive at such a state as to allow such exhibitions to be at all possible. For example:—a resolution, previously in close conclave concocted, is moved, and seconded, and supported, in open Conference, by three of the select cabal. After a speech or two from other members of the same conclave, in defence of the resolution, some unlucky brother, “below the bar of the house,” rises to show reasons *per contra*. He is immediately marked by the privileged few as “a disaffected man,” “an opposer of the Conference,” and the brand of reprobation is forthwith fixed upon him; and the brethren appear, with meek resignation, quietly to admit the justice of the condemnation. So general, indeed, has the disposition become to put “THE COMMITTEE” in the place of “THE CONFERENCE,” and to consider the opposers of one as hostile to the other, that we have known men, in other respects high minded and liberal, who have privately remonstrated with the refractory brother after the following fashion:—“My dear brother, if you had nothing better to propose, why place yourself in an attitude of hostility *against THE CONFERENCE!*” By “The Conference,” gentle reader, you are to understand, not THE BRETHREN, in their collective capacity assembled, to consider the affairs of that part of God’s heritage over which he hath made them “overseers;” but the proposer, and seconder, and supporter of the aforesaid resolution, with the two or three orators who spoke in its defence! Thus have the brethren surrendered the power of legislation into the hands of a few self-elected individuals, virtually excluded themselves from the “Conference;” and it would be wiser and more dignified were they to remain at home, attending to the work of their respective circuits, rather than countenance by their presence the annual farce “got up,” and enacted for the special gratification of Messrs. Bunting and Co., and the lay-lords whom he delighteth to honour. So much for “*the remedy*” of holding up the hand, or lifting up the voice, against plans and propositions previously “ordered in all things and sure.”

Conference, in whom, under God, all our confidence is placed, to say whether the present state of things shall continue.

V.—FLOATING OPINIONS.

Much may be collected from public opinion, either in the way of discouragement or comfort. The following sentiments and expressions have reached our ears and our eyes, either brought in or transmitted by friends, or casually heard in the social circle, when the parties interested were not suspected to be present. We can filiate the whole as to time, place, and person, but forbear; each parent will know his own child, though it may have passed through half-a-dozen hands on its passage to us;—and of this we are certain, that, as to effect, not one will be lost here, whether brought into existence—as they all were—*before,, during, or after* Conference.

“It is very extraordinary,” says one to start with, “but these ‘Fly Sheets,’ I find, have been out some time, and I have never heard of them till now—[July:] and what is remarkable, they have not once been named in the Book Committee, of which I am a member.”

“The first formal mention of the ‘Fly Sheets,’ in the Conference was this morning, [July 31,] by the great personage who has the most right to feel interested in them. After charging Mr. Fowler with their publication, he intimated that he did not mean to say that he was anyways implicated, than as having furnished information from his note book.”

“The general opinion appears to be that No. 1 of the Physickers is very severe, but sadly too true—that No. 2 is full of excellence, and great hopes are entertained as to the salutary operation, which it is so well calculated to produce.”

“Some are of opinion that the Conference cannot notice the “Fly Sheets” in any formal way; but I remind these of its dignity in the case of the ‘Wesleyan Takings.’

“Though the spirit of the first is bad, it contains many things that are substantially true.”

“All seem to agree here that No. 2 has disposed effectually of the question of re-election.”

“It is stated, when Mr. W. M. B. read it, he was made absolutely ill by it, and that, till then, he knew nothing of the £2000 given to his father.”

“More than one is concerned in these “Fly Sheets.”

“There is a regularly organized Committee, and a returned Missionary wrote No. 1.”

It is desirable that the real Junius should be kept in profound secrecy, as ‘the powers that be’ would persecute to death the acknowledged author of their confusion. On this account and, also for the sake of the good which will be effected by its occult influence, it is hoped that its author or authors shall ever be the ‘Great Unknown.’”

“Alder merits the castigation he has received and so does Prest; and both, I hope, will improve under the rod. The latter, on one or two occasions, was refused a hearing in the Conference.”

“None but a base assassin would write thus.”

“It is thought that the ‘Fly Sheets’ have tended to tone down the spirit of the Dictator.”

“I was in a knot of the clique yesterday. We were all talking jovially together,—but the moment the election was announced, one would have deemed they had all been like a certain Priest of old—struck dumb in the Temple.”

“The Preachers look well and very gentlemanly, and conduct themselves as such among the people.”

“How sudden the change! It is like the shock of an earthquake to the Old Dynasty—like the still small voice to the free and the happy. I hope we shall never use our ‘liberty for a cloak of licentiousness, but by love serve one another.”

"I have heard many say during this Conference that the 'Fly Sheets' secured Atherton the chair, and Beaumont into the Hundred."

"Doctor Bunting hinted to Mr. Fowler that he must have known something about these 'Fly Sheets,' but was indignantly repelled, and had to back out as decently as he could, Mr. Fowler telling him he would put him to his proof when his character was called over."

"Doctor Bunting, in opposition to Doctor Beaumont, said he would argue the subject of re-elections at a proper time; but the time never arrived."

"The general opinion of those who have not sold themselves to 'the powers that be' is, that No. 2 has unfolded some of the most wholesome and useful statements, which could appear; and the effort of a certain personage to shield himself under the sympathies of his brethren, can only afford a very 'temporary accommodation!'"

"The Missionary Secretaries were placed in a position, which ought to have led them to defend themselves by answering the charges of extravagance preferred against them—especially Doctor Alder."

"The Secretaries ought either to have defended themselves, or to have resigned."

"There is a deal of acrimony in the first, but a great deal of truth."

"I regret to find that occasion has been given for so much severity."

"The 'Fly Sheets' will be sure to do good. Take the Stationing Committee; great mischief is done to character by the whispers of the Representatives; and being bound to secrecy, men are living on in the body, without a knowledge of the cause or occasion of their treatment; and therefore, without the means to help themselves. Let those who talk about anonymous attacks, and who tell us, if the writers of the 'Fly Sheets' have such charges against the reigning party, that they should come forward openly and prefer them—let them, I say, look at home, and think of this."

"I look back at the Conference with intense interest. To me, there seems to have come upon us the first inspiration of a spirit, which, in future, though in no very distant days, is to give a new aspect to the administration of Methodism. I may be wrong; but to my mind the great 'Image' rocks on the plain. What will become of all the sackbut players?"

"They will never allow the second edition of No. 1 to remain unanswered, or unnoticed. What a strong proof of their guilt is their past and present silence? Had there been any misrepresentation, we should have had a circular long ago, indignantly denying the odious charges."

"I am resolved for one, and I know many more of the same mind, to abide by single elections in the case of Presidency; never will I vote for the re-election of a man, however excellent, who has filled the Presidential chair before. No. 2 of the 'Fly Sheets,' has settled that question with me for ever. There is no fear of a dearth of Presidents, while we have such men to fill the chair as S. Jackson, Doctor Beaumont, J. Lomas, J. Fowler, W. Ververs, D. Walton, W. Lord, J. P. Haswell, J. Methley, A. Bell, E. Walker, F. A. West, and others; any of whom will fill it with as much dignity, wisdom, experience, and piety, as either John Scott or Edmund Grindrod. If one man is more worthy than another to fill the chair, it is Dr. Newton; but much as I admire him, the principle is still more valuable to me than he is; and by the principle of single elections I am resolved to abide."

"Like Napoleon, Doctor Bunting's dynasty will begin, continue, and end in himself."

"There is too much truth in the 'Fly Sheets,' and, I add, they ought to be answered—that is, if they can be answered."

"I have heard a complaint on the part of some of the Missionaries, that more is laid to their charge, in the General Report, than the station on which they have laboured has cost; and that they have, consequently, been unable to

make their own private accounts tally with the published accounts, as to actual expenditure. This is an argument in favour of an impartially drawn Committee of Examination—but not from among themselves. Some of the Missionaries, I am told, have been kept out of their just claims for years, and others of them, have absolutely to turn fish-mongers, and sell fish for a living. If this were known to a generous people like the Methodists, every feeling of their nature would revolt at it."

"There is an error in the second edition of No. 1, of the 'Fly Sheets.' Instead of £800 being abstracted from the Centenary Fund, by the trick of changing *Information* into *Advertisements*, it will be seen by advertizing to the 'General Centenary Report,' in the 'general disbursements' at the close, that no less a sum than £1,406 13s. 7d. was taken from the contributions of the people, to support the 'Watchman.' In this way, these tory speculators have contrived to refund part of their own subscriptions.

"Mr. Waddy sent up an article of *intelligence* some time back to the 'Watchman,' on the prospects, &c., of the 'Sheffield Proprietary School,' and the Committee refused to insert it, except as an Advertisement! It is not generally known, that, while the disinterested supporters of that paper, tell us, when assailed on Connexional principles, that it is only the allowed, not the authorised organ of the body, there are some of the London Preachers on the Committee to decide on articles to be inserted or rejected. How can the work of God prosper in the Metropolis, while those apostles, who should consecrate themselves, in the expressive language of Doctor Bunting's Liverpool Minutes, 'fully and entirely to their proper work,' are tied to a Newspaper, as to the tail of a dog cart."

"W. M. Bunting said, 'My father can hook you all, and no other man can do it but himself.' On another occasion, 'There will be a change when my father dies.'"

"We have reached a perilous position as a body,—the very state of things against which Mr. Wesley cautioned us. Rich men, through the policy of Doctor Bunting, have now become *necessary* to us: nothing can be done without our rich laymen: if anything is wrong, or measure is to be carried, Messrs. Wood and Heald must be sent for from Manchester. Such men—if we are to have them—ought to be changed, as well as the Secretaries and others."

The following Dialogue has been furnished by a member of our Committee, which has amused us not a little, and which was no small amusement to himself. We withhold the names of the parties, and merely employ alphabetical characters as their representatives,

A.—"What will be the course pursued by Doctor Bunting and his party, at the approaching Conference, relative to the 'Fly Sheets?'"

B.—"They will pass over the whole, to be sure, without notice, in the way the facts were evaded at the preceding Conference.

C.—"Something more than that, I think, will be expected by the Preachers."

A.—"My opinion is, that the second edition of the first number, will render the Doctor desperate, and that he will resolve upon making inquisition among his Brethren, in order to detect the authors."

D.—"He will not resort to that plan again: he was floored most humiliatingly in the case of the 'Wesleyan Takings,' by Burdsall, Beaumont, and Everett, and had to sit down contentedly with suspicion in lieu of knowledge: the only time he seems to have come to a dead stand, like the hounds at fault, and to slink off after the chase with disappointment as the reward of his toil."

C.—"While the Doctor and his men are calling out for the authors, the whole Conference should demand from him a disproof of the facts."

D—"So I think: and I would just observe, that the Doctor would not have pursued the enquiry he did, in reference to the 'Wesleyan Takings,' had not the author, at the close of his Preface, suggested the very course which the inquisitor adopted; evidently laid as a snare in which to catch him: it appeared so simple, so straightforward, and so likely to be effective, that the Doctor could not resist the temptation of trying the experiment—never for a moment calculating on a failure: and the three geniuses sat and laughed at his defeat and his fulminations."*

A.—"By the way, a friend of mine has the copies of the letters which Burdsall and Everett wrote to the Conference. They are sarcastically severe, and yet contain admirable arguments in defence of resisting, what they deem, an inquisitorial measure."

D.—"The inquisitorial plan is not only an insult offered to every innocent person, but it may subject the inquisitor himself to no small inconvenience, in answering certain questions which the opposite party have it in their power to put to him. If I were questioned, I should wish to know, whether I stood in the position of a person suspected, or directly charged with an offence? If only suspected, I should then demand the names of the persons that might suspect me—enquire of what I was suspected, and also the ground of that suspicion?"

C.—"I would proceed further than so: and would insist upon all suspicious and suspected persons being scrutinized, ON ALL OTHER MATTERS; and then would come in the missionary Secretaries, and others, relative to whom the cry of authorship was intended to give the go by, but who, agreeably to the 'Fly Sheets,' would stand on the list before me: and I maintain, that I should have as good a right to insist upon my scrutiny, as they would have to pass theirs; and with a much better grace too, since I, at most, could only be suspected, whilst they have point blank charges urged against them, with facts and documentary evidence to support them."

B.—"An answer to the question, guilty or not guilty, as to authorship, can be no refutation of the charges preferred; and Doctor Bunting and his

* It is somewhat singular that the Methodist Magazine should be at variance with the Methodist Conference. In the number for April, 1847, p. 331, it is asked, in an article entitled "Truth," "May I tell a lie to preserve my secret? I am the author of an anonymous work—Junius, Waverley, an article in a Review. It is important to me to remain unknown as the author. I am asked if I am the author; or I am charged with being so. Am I compelled to confess? Am I allowed to deny? To this I reply negatively to both inquiries, I am not compelled to confess; but I am not allowed to deny. I am not allowed by the rules of morality to say what is not true, because to tell the truth is inconvenient or disagreeable. The rule of truth, the conception of truth, admits of no such exception. The rule cannot be—Never tell a lie except when to tell the truth is inconvenient or disagreeable to you. Such a rule would destroy the very nature of truth. It is not what we mean by truth. It is a rejection of the universal understanding which prevails among mankind. It is using words in a sense in which I know mankind do not understand me to use them. I may not, therefore, deny. I may not say, No, when they ask me if it is so. But must I say, YES?—must I confess? By no means. I am under no such necessity. I may be silent. I may refuse to answer. I may put aside the enquiry. You say that this would be really to confess, or at least to disclose the truth; that it would be so interpreted; and that I am, in this way, robbed of my secret. I reply, that whether my answer is understood as a disclosure, must depend upon the skill with which I frame it, and put the question by; but that, if it is so understood, that is a necessary consequence of writing an anonymous book, and then associating on familiar terms with acute and inquisitive friends. If I am not a match for them in the light skirmish of colloquial attack and defence, I had better keep out of their way when I am laden with such a secret." Here we have a noble defence of the conduct of Beaumont, Burdsall, and Everett, in refusing to answer the question of authorship as to the "Wesleyan Takings; and the Editors of the Magazine in this period of peril, from anonymous scribes, are boldly stepping forward to settle the minds and aid the concealment of all such; a subject which cannot be otherwise than grateful to the writers of the "Fly Sheets," and considered as peculiarly seasonable, to be thus instructed and supported in the midst of their labours by the Editors. Were the good men nodding at the time they inserted the above extract?"

party, with whom the enquiry would be likely to originate, ought first to acquit themselves before they are entitled to entrap and criminate others."

A.—"Till a man is proved guilty of writing and circulating the said 'Sheets,' he, and every other preacher, is bound to institute an inquiry into the truth of the facts brought forward."

C.—"It seems somewhat strange, that, when Doctor Bunting is in any way reflected upon such sensitiveness should be manifested on the part of himself and his friends, and that no anxiety should be felt by themselves to shield others from suspicion. Take the case of Mr. Cubitt,* one of the Doctor's supporters, noticed, if my memory serves me, in the second edition of the first number of 'Fly Sheets.' The whole London District, though apprized of the case, passed it over."

B.—"I am of opinion with D. that the proposal of the question, guilty or not guilty, to the ministers assembled, is an insult offered to every man to whom it is proposed, inasmuch as the guilt of authorship, in the way of implication, is imputed to him. Besides, look at it, in the common usages of the country: a person, who is more than suspected—actually taken up for a crime, is cautioned both by the magistrate and a common policeman, not to say anything that will criminate himself."

D.—"The straightforward course is, provided they should go to AUTHORSHIP before they go to the CHARGES, to name the man or men supposed to have written the circulars, and then adduce the proofs of guilt."

B.—"Are we not, in our remarks, taking a little too much for granted? Where is the proof that a PREACHER has penned and circulated these 'Fly Sheets?' It is no where admitted in the 'Sheets' themselves. The Preachers, generally speaking, are open, honest, and confiding; and talking on connexional affairs, as well as the conduct and spirit of 'the powers that be,' communicate, both intentionally and unintentionally, of their abundance to their friends. Why, I could fill a volume myself with interesting matter, which I have received in my intercourse with Preachers, whose hearts are oppressed with what they see and hear."

C.—"Besides we are to suppose, that the PEOPLE have neither eyes nor ears? If they were ever alive to abuse, it is now."

A.—"I recollect a case connected with a personal history of the late Mr. Richard Watson, which associates itself in my mind with the present, and which

* The speaker refers to p. 25, 26 of the second edition of No. 1, where the liberal treatment of Mr. Cubitt, is contrasted with the scurvy treatment of poor John Overton; the Connexion being swept, and the cream taken off, to pay the debts of the former, and the latter left to shift for himself; the one shielded from censure, and the other exposed to rebuke and suffering. But the London gentry, fat and well-favoured as they are, are always ready to dip into the pockets of others to relieve themselves. We have seen a circular, since this dialogue took place, issued from a meeting composed of the London Preachers, with the venerable Richard Reece in the chair, called for the purpose of taking into consideration the case of a supernumerary, Mr. J. W., whose case was represented to be "one of peculiar distress," being involved in debt to the "amount of £200." Poor Jonathan must be exposed by printed circulars, John Overton must be dropped from the Minutes, and the case of George Cubitt, with liabilities amounting to more than both, must be concealed, and himself preserved in all his honours and emoluments. The circular goes on to state, that the Conference should be recommended to adopt, if possible, some very stringent measures to prevent Brother W. from going into debt." No, "stringent measures" in George's case! No, no; George belongs to the clique. We do not attribute too much to Doctor Bunting in stiling him the PERPETUAL DICTATOR. The President—Mr. Atherton—in a letter to Mr. Rigg, on Mr. Caughey's case, dated "Nov. 11, 1846," commences with—"Dear Sir,—I thank you for your communications. I had intended to do something of what you suggest, when Doctor Bunting returns to town." Nothing can be done without the advice and suffrage of Doctor Bunting! A stern whig is even compelled to bow to him! The Conference, on such shewings should not allow the President to leave a country circuit for the metropolis. No man is safe in the presence of the Dictator. He is certain to be sold, "My father can hook you all!" Poor Atherton, where is thy boasted independence!

shews how that great man would have acted on the interrogatory system. He was invited, when among the Kilhamites, to preach the Anniversary Sermon on behalf of the Stockport Sunday School. It was discovered in the interim, that he was suspected of being the author of "The Book of Kane," in which old Mr. Matthew Mayer, and some other Stockport worthies ludicrously figured. Joseph, the son of Matthew, was head man in the school; and to satisfy a few scruples, Mr. Watson was interrogated on the subject of authorship, combined with a gentle hint, that if he were the author, his services were to be dispensed with. Mr. Watson wrote an indignant letter back—somewhat similar, I should suppose, to the letters of Burdsall and Everett to the Conference,—telling the interrogators that he owed them nothing—that they were seeking an obligation at his hand—that he had none to confer—and, therefore, had no answer to return to their question."

The value of these sentiments will be found in the impression which they are calculated to make on the Buntingian party, who are not likely otherwise to hear in what position they stand, and what views are entertained of them by a large portion of the preachers and of the people; and they shew too the depth of the impression already made, in the strength of many of the expressions employed, and so far support our statements on the subject of "RECLAIMED GROUND." It cannot be supposed that such sentiments, on such a subject, have been expressed by so many lips—mostly preachers—without feeling,—that such feeling could not be called into existence without a cause,—or that it can remain in operation without effect! If men will be so infatuated as to think so, let them take the consequence.*

* We had intended, by way of strengthening our position, to offer a few remarks on the conduct of the United Committees, which met in London, April, 1847, on the Educational measure brought before Parliament. When Sir James Graham's Factory Bill was before the public, preachers and laymen, from different parts of the kingdom, were invited to attend; and not less than 200 representatives of the people were present on the occasion. On the occasion of 1847, to which we now refer, we have Doctor Bunting's narrowing system carried out. When the friends of the Bradford East Circuit sent Mr. Haydon, their worthy superintendent, to represent their opinion, in a protest against the measure, he was scowled upon by some, and found it difficult to gain admission at all to the meeting. Why was everything done silently? Why was a promise of secrecy imposed on all its members? Had the hundreds of thousands of Wesleyans out of doors nothing at stake? To say that the Committee represents the people, when they thus studiously hide their intentions from them, is a solecism. Why were not the views and decisions of these Committees laid before the people? The course to be pursued by a Committee representing a large body is, frequently to give opportunities for the interchange of sympathy and opinion with their constituents—to communicate freely and fully with them—and, at every stage of their labours, to make the fullest statements of their progress. Especially, should any new feature of the case turn up, is there a double necessity for communicating it to their constituents, and taking their sense on the subject. But here we have two comparatively small packed Committees, chiefly composed of Dr. Bunting's friends and favorites—sitting with closed doors—under promise of secrecy—trifling with the interests of the people—deciding on nothing—and finally letting the people into the secret of their non-doings, at the last hour, when there was no time to give expression to public opinion, either for or against the measure. The Dictator in his dotage! Men of Israel, get rid of every Buntingian Committee.

By order of the CORRESPONDING COMMITTEE for detecting, exposing, and correcting abuses. London, Manchester, Bristol, Liverpool, Birmingham, Leeds, Hull, Glasgow, 1847.

FLY SHEETS, FROM THE PRIVATE CORRESPONDENT.

No. 4.

RESURGAM.

Nec habeo, nec timeo, nec curo, nec careo.

Neither have I, nor fear I, nor care I, nor want I.

“THE FLY SHEETS MUST BE PUT DOWN.”—*Doctor Bunting, at the Conference of 1847.*

Are they put down? The appearance of No. 4 of the succession is our reply. They are not put down;—that is evident. They will not be put down; to this we pledge ourselves. When the evils complained of are cured, then shall our pens be laid aside. Till then, gentle reader, be assured, that as certainly as the Roman senator closed every speech he made in the senate with those ominous words—*Garthago delenda est,—Carthage must be destroyed,*—so with calm indomitable fixedness of purpose, will we continue to expose and write down a system of Favouritism and Selfishness which, doomed by its own inherent evils to fall in pieces, will have its destruction accelerated by the force of our Fly Sheets. The roar of the dictator does not affright us; the inquisitorial measure of “The Test Act” has not ensnared us: our pens are our own; and, in pursuance of our former labours, we proceed, with undiminished strength of will, to drive the nail further up to the head.

It is a fact, to which we refer with great satisfaction, that amid the heavy censures which have fallen on us, no one has dared to say that our *facts* are *fictions*, and that our *reasonings* are *sophisms*. Their truth in the one case, their force in the other, is their power. No refutation has been attempted—for the most weighty of reasons—*no refutation was possible*.

Most sincerely do we wish that there had been no personalities in our Fly Sheets. But this was impossible. We must have abandoned our object altogether, had we resolved to give no pain to any one individual. The men were implicated in the measures;—the abettors were the very life and soul of the system. No weapon could reach it without piercing *them*. This was our *misfortune*, but their *fault*.

We proceed with our work. And here let us remind our readers of what we have already done.

1. We have infixed in the minds of the preachers generally, this point:—*there shall henceforth be no re-election of the President of the Conference.* Till the publication of No. 2 of the Fly-Sheets, this matter had scarcely been discussed any where by any one. It seemed to occur, as a matter of course, that the Presidential Chair should be reserved for a very elect few; who, for life, as often as the constitution of the body would allow, should engross this honour to themselves. No. 2 was a bomb-shell, thrown into this coterie of Presidents elect. It exploded for ever the idea of the Presidential Chair revolving in regular but extremely limited cycles. The new idea spread like the light of the morning. It is amazing how it recommended itself to the judgment of candid men. Every one wondered that he had not seen the matter before in the same light. Newton’s theory of gravitation made not more easy and general progress than did this new theory, that there are as good fish in the sea as any that have hitherto been taken out of it. And, what is more, this princi-

ple will never be eradicated. A problem of Euclid once demonstrated stands demonstrated for ever. Euclid has not more clearly and satisfactorily demonstrated one problem, than we have demonstrated "the impropriety of re-electing to the office those who have filled it, while there are others equally eligible, as to qualification, who have not yet been so honoured; as in this case,

- (1.) The honours of the body are denied to those equally entitled to them.
- (2.) The respectability of the body is prostrated.
- (3.) The liberties of the body are jeopardized.
- (4.) Re-election, like repetition, is no exaltation: it being merely another dish of the same meat served up in the same way.
- (5.) It is a flagrant injustice to others of equal, and, in many instances, superior claims to the persons elected.
- (6.) It is unnecessary; as there are other men to fill the office, and that most creditably and honourably.

These reasons, *we know*, have induced many preachers to declare themselves against the re-election of any man to this office; and it is not credible that they will abandon the principle. They have crossed the Rubicon. The leaven is in, and cannot be got out. Light has been diffused, and cannot be gathered in again.*

* The extent to which this opinion prevails, and the strength of hold which it has taken of the brotherhood, will be severely tested at the approaching Conference, when Doctor Newton becomes eligible for office a fourth time. Various pleas, we know, are assigned, even by such as are won over to the non-re-election principle, why, in this instance, and in this only, it should have the go-bye.

"If any man deserved this distinction, Doctor Newton deserves it." We cannot allow that any preacher in the body has either such peculiar qualifications for the office, or has such extraordinary personal merit that he deserves the honour a *fourth* time, rather than another a *first* time. The reverend gentleman would himself shrink from the supposition that he is more worthy of this honour four times than others of his brethren once.

"If Doctor Newton has not the chair this year, then it will go down in the history of Methodism, that Doctor Bunting alone had the distinction of the Presidency for the fourth time." This plea supposes that this four-times occurring election is now seen to be an evil. Will the preachers, who now regret its occurrence, on this very ground, repeat the evil? This will be an extraordinary mode of expressing an opinion against an evil! Our reply is, "Let Dr. B. be the only man who has ever filled the Presidential Chair a fourth time." Let the system begin and end with him. Like Louis Phillipe, let the system of aggrandizement and selfishness which the Dictator has sought to establish find in that Dictator its Alpha and its Omega. It will be a beacon for all future Wesleyan legislators, and constitution menders.

"Doctor Newton was so ill-used at Hull by the friends of Caughey, that in this instance, we should make an exception to what henceforth must be the general rule." We are, indeed, surprised at this plea. The set off against it is—For years he has had a unique honour—that of an extraordinary commission to have no circuit duties except on the Sabbath day. For years he has been the Permanent Secretary of the Conference—once he has crossed the Atlantic as the Representative of the Wesleyan to the American Conference—and thrice has he already filled the Presidential Chair. Surely this is honour enough from his brethren; and may be placed as an ample set off against any measure of dishonour which his friends may suppose he has received from another quarter. If not, what will suffice? When will his friends have sense to cry, "Enough, enough!" This is not all; but we really marvel that any wise man should draw a practical inference, viz.:—that it is seemly to make Doctor Newton President at Hull, because of the people withdrawing their favour from him, in consequence of the part he took against Mr. Caughey. It is the old tale over again. Grindrod was to be elected at Leeds, for his stubbornness in the case of the organ; and Stephens was to be set on high at Manchester, after he had rent the church there by his ultra torism. The people must be trodden upon and triumphed over by the *priesthood*. Our opinion is, that God never intended that the governors of his Church should be like a set of *pilots*, to steer the consciences of the people in what direction they please. Besides, what will the *Hull friends of Caughey* (and he has many there yet) think of the party who set up this plea, and wish to ride in paltry triumph over them in this way? Will it smooth down their prejudices? Will it give them an exalted view of the Christianity of the brethren, if they see them elevating a *thrice-chaired* Doctor to the chair again,—not because they dare pretend that he has any *remarkable qualification* for it,—but *simply out of spite to them*, because, on one occasion they chose to make a poor collection? We would draw the very opposite conclusion, and say, Make him President any where rather than Hull.

"It will go near to breaking R. Newton's heart if he be not re-elected this year." We are loath to believe anything of the kind. We would not have named it, though we have heard it from some of his own friends, only that, on the supposition that it is a libel on him, it serves to shew up the villeness of the system against which we take up our pens. We do not represent this plea as the statement of a fact. We hold not the reverend gentleman to have so overweening a vanity, and so overwhelming, and immodest, and immoderate self-esteem, as to suppose himself hurt and injured because he has not for the fourth time the Presidential Chair, when such men as Fowler, Beaumont, Haswell, Lomas, Walton, Methley, Crowther, &c., have not had it once. Well may the reverend gentleman exclaim, "Heaven, save me from my friends!" for we cannot conceive of anything that can do him more damage in the connexion than to circulate it, as a plea for breaking through the non-re-election principle, that if it be not done, it will go near to breaking the heart of him who has had the honour three times. If it were so—we reason hypothetically—if it were so, then, certainly, we should say, that a stronger and sadder instance of the evils nourished by the system of misrule and partiality could not be afforded in all its annals! And the plea, if true, would, with us, be a most powerful reason for keeping him out of the chair; as furnishing the most lamentable and distressing evidence possible, that the system has been a hot-bed of vanity, littleness, and selfishness, and has induced a hankering after honour that nothing will satisfy, and that makes an act of justice to the many appear an insult and an aggravated wrong to a petted favourite.

2. We have exposed the evils inherent in the modern system of *location*, *centralization*, and *secularization* in Methodism.

Of *location*, we have shown—and who in Conference, or out of Conference has been venturesome enough to dispute our position?—that it is opposed to the spirit and practice of our venerable founder, prevents a fair distribution of ministerial talent; excuses ministers of Christ, moved of God to preach the gospel to perishing sinners, from delivering more than one sermon in seven days throughout the year, these ministers being the very men who have most to do with ordaining young men to the ministry, and with urging on them the solemn and tremendous obligations of the ministerial office; is injustice to those brethren who bear the heat and burden of the day, experiencing all the inconveniences of the itinerant life, and thus increasing the tendency to dissatisfaction with an itinerant ministry; cools the warm melting compassion of a minister travelling in birth for souls, and transforms him into a clerk, a financier, a statesman, anything but one in whom is “boundless charity divine;” makes his occasional ministry a burden to himself, and insipid to his hearers; becomes a most fearful engine of intrigue, and thus forces one on a reluctant people; and excludes another who would be received with open arms by the many, but who happens not to be one in whom the located can confide; and, in fine, makes a preacher; instead of adopting a habit of self-denial, and living only to do good, seek a snug birth, where he may roost in a well-feathered nest, and live upon the best clover for life. Are not these evils? Can their consequences to the body be exaggerated? Have we not shown them to be inseparable from the policy of Doctor Bunting? See No. 1, p.p. 5—17.

Of *centralization*, we have shown it to be a vortex, engulfing every interest of Methodism, as the Maelstrom sucks in every vessel afloat in its vicinity. On this point we have used strong terms. But who has ventured to show that our terms were misapplied or immoderate? We retract not one word; if possible, we would confirm and strengthen all we have said. We have shown that it leads to *tyranny*,—enabling one party to ride rough-shod over the heads of another; to *pride*,—both in the titles and the state it gives to the elect few; to *partiality*,—one man having £500 and another £200 for pretty much the same amount of work—while arrangements are systematically made to put their own men, or their own tools and puppets, in the best circuits, on the most important committees, or in the most influential or distinguished offices: such men as Cubitt, T. P. Bunting, Alder, and Bennett, figuring away in them much more frequently than such men as Bromley, Dunn, Fowler, and Stanley, sen.; to *misapplication* of Public Funds,—of which we have given several strange and uncontrovertible

“If Dr. Newton be re-elected this time, we will consent to oppose re-elections for ever.” To this, we have heard it replied. Re-elections are either right or wrong. If the former—Why not more of them? If the latter—Then why should we have this one? Verily, tyranny and torism are destroying our morality as they are polluting our piety!

“If Dr. Newton be elected we shall have a change in the seat of government, for his lady *will* have a country residence.” Sturdy unmistakable opponents as we are to Centralization, and glad as we should be to have a hiatus produced in it, or to change the figure, an interregnum, by the election of a President who would put his veto upon a London appointment, (and we have heard that, at the last March Quarterly Meeting for Stockport, Doctor Newton did venture to say, that if he should be President, he would leave the circuit,) we should think that we were paying too dear for our whistle.

We add, that if Doctor Newton be elected, *he excludes three worthy brethren for ever* from that honour. Can he approve of this? Will he not, on reflection, say it would be wrong?

Our readers will, no doubt, have seen the old blundering “Watchman” of June 14, of the current year; where, in a leading article, he gives a Sketch of Dr. Newton, after the manner of the “Wesleyan Takings,” and argues in favour of a *fourth* election; an article, however, exposed in two or three smart letters in the “Wesleyan,” the week following, viz:—June 22. This act of the “Watchman” is a fatal one to his own party. It first necessitates the thorough sifting of the whole abstract argument for re-election. Secondly, the “Watchman” is the first to drag in the question of personal fitness, so far as Dr. Newton is concerned. Thirdly, he takes away one of the chief pleas which was beginning to be used by his friends,—“I deny the right of a newspaper to discuss this delicate question, and shall withhold my vote from *any one so brought forward*” Poor Doctor Bunting, where are thou now? Thy favourite “Watchman” has been “off his beat!”

The vote for President is by ballot. No man can be marked for his vote here. Let all non-re-election men black ball at Hull the old system for ever.

instances.* To those who have charged us as slanderers and makers of a lie, we ask, Do not these evils grow out of the system? Are we imputing to it what cannot be affiliated on it? And, who are enemies to Methodism? Those who have brought these swarms of evil into being, or those only who have brought them to light with a view to their annihilation?

Of *secularization*, its evils we summed up in one sentence. "*This endangers their souls.*" Being located, and constituting a centre, towards which money is constantly flowing, and where matters of finance constitute the grand staple of their business and conversation, scarcely anything, save that which is wordly, is permitted to come over their spirits. Men, though ministers, if steeped in secularities most of the year, must be more than men, if they maintain spirituality of mind amidst these worldly associations.

3. We have proved that *there exists a settled purpose of centralizing everything in London.* Nothing can be done for Methodism but in London.† The utmost jealousy is shewn by the clique, if it be attempted to draw away from London to the provinces. We need say no more than we have said to show how unfavourable to the liberties of the body this is. And we beg and entreat the preachers well and carefully to weigh what we have written on this matter.

4. We have shewn that *when a man has wriggled himself into office, he somehow continues to stick there much longer than he is useful to the body, creditable to himself, or acceptable to many of his brethren*; probably to a majority of them, if their votes were so taken that their individual decision was not known. Once in office, some become fixtures there; and any attempt to move them is at once construed into an insult and a wrong. They treat the intruder upon their position as if he were invading vested rights. No pensioned defender of a sinecure office can show more sensibility or irritability, when a reformer purposes to cut down the pension list and to abolish sinecures. They are the fit persons to fill office;—and none but they.

5. We have shown that *the various Connexional Committees have been formed on the most manifest partiality and exclusiveness.*‡ The same names occur everlastingly on the numerous committees. It would seem as though there was an awful paucity of men of ability and character in the connexion. The prospects

* In the same number of the "Weslevan" for June 22, 1848, already noticed, there is a striking "TABULAR" view given of the MISSIONARY DEPUTATION; showing a reckless want of *Economy*, and the most glaring *Partiality* in the appointments: 17 men, in the course of *six years*, being appointed on deputations, *twice*; 9, *thrice*; 15, *four times*; 15, *five times*; and 31 *six times*!! It appears, also, that in 1847, *thirty-two* men, were destined to travel 16,050 miles, on their several deputations, exclusive of journeying to and fro in the various Districts; and the whole Deputation, comprising 78 preachers, had to travel a distance that would much more than have compassed the whole earth,—the circumference of the globe under the equator being only 24,951 miles. In most instances, better and more effective men, systematically excluded from these deputations, might have been found; averaging not the twentieth part of the *distance*, and at a comparatively trifling *expense*. We hope our readers will advert to the Table, in support of the fact—That we do not complain without reasons.

† Time was, when it was stated, that Paris was France. In the same sense is the Centralization system in London to be considered in reference to Methodism. But the same measures that destroyed such a state of things in Paris, will destroy Centralization in London. There is a power at work which will give fresh energies to Methodism, and pour the warm blood of life to the extremities of the body. The elective franchise will not be confined to a clique, a committee, or any number of committees.

‡ A striking instance occurred at the last Conference. A Sub-Committee on cheap publications was appointed to act during the year. Doctor Bunting quietly wrote a list of the Committee, and handed it to the President. Doctor Beaumont proposed that Mr. Dunn should be on the Committee, he having acknowledgedly fit qualifications for that department. But the sturdy Cornishman is no pet of the Great King, who immediately opposed it, saying that it was the President's place to nominate. Beaumont immediately floored him, by saying, that if it were it was the Conference's act to appoint, and he still proposed Mr. Dunn. The wily intriguer, who is never at a loss to find a reason for excluding whom he reprobates,

of the connexion are awful, if these men may not live, if not for ever for ages !*

6. We have shewn that *those who are for ever lauding Mr. Wesley's plans and proceedings, are as constantly and effectually perverting them by squatting themselves down on one spot for life, carefully avoiding the proper work* (in Mr. Wesley's opinion) of a Methodist Preacher, and making their official seats, on one respect, like the Lord Chancellor's, easy as a wool-sack. Methodist Preachers resident in one town for 15, 20, and even 30 years!! And these are itinerant! These the admirers and eulogists of Wesley!

7. We have shown that *the cost of the Mission House is excessive, averaging for each Secretary £500 per annum*. We have asked why four Secretaries, and one lay-agent, besides clerks, are necessary in the Wesleyan Mission House, when two Secretaries can transact the business of the London Missionary Society?†

8. We have shewn,—and once again we challenge the clique, aided by Osborn and Co., to a refutation, to a denial, or to a vindication, of the charge, that *the grossest partiality has been shewn by the dominant party in cases of discipline, when the delinquent has been from their own ranks*. Witness the infamous case of Cubitt, as contrasted with Overton;—the latter a fifty pence debtor, with many extenuating circumstances; but in his case the law must take its course: no shield of power is thrown before him. The former is screened, is aided, is elevated into the rank of Editor: but, then, he belongs to the party in power;—he is subservient: he is a tool;—and, after such a lift out of a dirty ditch, he must be the abject slave of his deliverers. And yet this man, at the last Conference, had the audacity to say, that the writers of the Fly Sheets were villains! Has the man any sense of shame? Has he bronzed his face to insensibility? Yet, what weakness was there in his rashness: and what pusillanimity in his bravadoing! Did he deny his large debts? Did he affirm that it was righteous to ship poor Overton from the minutes, and retain for himself the Editorship? He shirked the whole matter, came not to the case which he best understood, and sat down the more condemned by many who witnessed in astonishment his audacity; and inferred, how little virtue could exist, when so little shame was manifest!‡

changed his tack, but steered for the same point of the compass, by saying, "It is not well to take persons from such a distance, *because of the expense!*" Note 1, Bunting was the nominator; the President being only, in this instance, his organ. 2. VEVERS, OSBORN, and others, at a greater distance from the place of meeting, were not objected to, though the expense would be greater in each of these cases. Since last Conference, some closet conversation escaped from the place in which it was uttered, respecting an attempt to force Mr. Scott on Queen Street; the leading men of the circuit expressed their dissent. What was the reply of Dr. Bunting, on hearing of their opposition? "If Mr. Scott cannot be kept in London, I will leave it." What a calamity!

* It will be seen by reference to the Minutes of last Conference, that Mr. Bromley was placed on the Missionary Deputations for the first time. We must not augur too much from this solitary circumstance, however, especially if a conversation reported to have taken place between Dr. Bunting, John Scott, and another preacher be correct. This last stated to these two worthies, that, in his judgment, it was a pity that Bromley had not been appointed to London, as some popular men were wanted there. Doctor Bunting replied, that "if Bromley had been an honest man he would have left the Connexion long ago." [An unjust, unfeeling, and cruel remark which he made at Conference when Mr. Bromley's invitation to Southwark was under consideration.] John Scott chimed in, and said, "Mr. Bromley must not come to London. We have no confidence in him, and no man must come to London who has not the confidence of the leading men." What audacity! What presumption!

† "When the 'John Wesley,' respecting whose launch, fitting out, and sailing, we had such flaming accounts in the Watchman, was at Southampton, the Missionary Secretaries went down at the expense of the Committee, to add dignity to the occasion, and to give an air of religious solemnity, by their Christian presence, to the whole affair... The good people expected that a sermon would be preached, or some religious service held for the benefit of the society. Nothing of the kind! The worthy secretaries enjoyed two or three delightful holidays at one of the principal inns, instead of mingling with the Society and holding religious services."

‡ For the last few years the London District has shown a pious horror of all debts that were not an exact *cubit* measure; which appears to be the sure standard of honourable insolvency, and legitimate excess of expenditure above income.

9 We have shewn that *in the distribution of office the same shameless partizan partiality exists*. It does not ooze out. It does not sneakingly peep out. It is unblushing. It is open. Emblematic of the presumption of the clique, it is stamped on all their proceedings. Their partiality wears no guise,—is put under no bushel. Did no other evidence exist, the official position given to that pert young man, Charles Prest, would carry our point. We have put the question; and though we have had no reply, we repeat the question: Is it right that C. Prest should be loaded with fourteen official appointments, while a Steward is hunted out of London for his righteousness; a Burgess is excluded from office because he lays not his literary powers and scholarship at the feet of a dictator, who, in these points, cannot claim so much as equality with him; and a Burdsall, an Everett, a Dunn, are branded before the whole connexion by their systematic exclusion from every official distinction? Is it creditable, that Doctor Beaumont, who is courted by all parties, and has spoken for others at *Exeter Hall*, should never have been *once* asked to speak *there* at one of the Anniversaries of the Wesleyan Missionary Society? We say, *not once*;—for we happen to know the secrets of the Committee meetings, and the mind of the clique on this subject as well as on others! These enquiries, we know, pierce with dagger force the minds of the clique: they penetrate like snow water their mackintosh-like consciences. They know that they cannot justify and vindicate their partiality: they know that they are vulnerable here at all points,—not like Achilles, in the heel only. Oh, no! They are well aware that “their whole head is sick; crown of their head to their feet, there is no soundness at all.” Every argument we have adduced, and every fact we have laid bare on this head, sticks in them like a lance plunged deeply into their sensibilities, the barbed head of which, broken off from the handle, is left rankling in the flesh. They wince—we know it—like the jaded horse. We know it. The clique are as much at a loss to account for our knowledge as the King of Syria was to account for the words spoken in his bedchamber being reported to the King of Israel. We shall not relieve their anxiety. Will they renounce their partiality?

10. We have shewn that the *stationing committee deserves the appellation we have given it*,—“THE SLAUGHTER-HOUSE OF MINISTERIAL CHARACTER:” Where character is assassinated, and years elapse before the man knows that the bowie knife has been plunged into it. Whatever misgivings some persons might have of the lawfulness of the Fly-Sheet system, no such misgivings can harrass the judgment of men, who, in the stationing committee, have done their brethren the most cruel wrong, and have not only kept themselves under cover, but have taken good care that it should not be known to the injured party, what insidious and vile efforts have been employed against them.

11. We have shewn that *the Nomination Committee is a mere instrument in the hands of the Dictator, and his tools for carrying their principles out in every department of Methodism*. By its means “the station-master” has his men everywhere; so that where he cannot himself be and see with his own eyes, he can exert his own influence and carry on his own plans. He thus is everywhere, and appears a compound never contemplated even in fable, uniting in one, and that one himself, the ideal character of a Briareus with 50 heads and 100 arms, and of an Argus with 100 eyes, only two of which were ever closed at once; and thus, by this monster union, he forms the *beau ideal* of a detective force in the police establishment. President Atherton, from the chair, declared the impolicy of “putting the same men on so many committees.” Why a nomination Committee? Why? We HAVE PROVED that the only reason that can exist for it is, “That men may be secured for party purposes, and to carry out those purposes to the satisfaction of the ruling party.” And no one has openly gained our position. We have given a name to the Stationing Committee which

will live: we venture to honour the *Nomination Committee* in the same way, as—THE ROTTEN BOROUGH of Methodism, in which the *nominees* of a lordly clique are to be found,—appointing other committees agreeable to the mind and will of the Dictator; the whole of which rule the Conferential Parliament.

12. We have shown that *the preservation of the liberties of the preachers make the use of the Ballot indispensable* in all decisions in which the unbiassed votes of the Conference are of moment.

13. And, to name no other of our good deeds, though we might extend the detail, we have gone calmly, earnestly, unanswerably, into the CORE AND CURE OF THIS MISRULE, as our readers well know, in No. 3, pp. 32—36. Here we have laid our finger on the very core of the evil, and have in plain English exposed it and in as plain English urged the only cure.

To all the members of the Conference, excepting those who deem themselves assailed in the "Fly Sheets," we appeal, and ask their candid judgment,

First,—whether we have proved these several allegations? Have we been content with bold, reckless assertion, unsupported by evidence? Have we indulged in loose empty declamation? Are not our main facts taken from public documents? Could we have gone to better authenticated sources of information? In the grave indictment that we have framed against the Buntingian dynasty, have we not proved our case by testimony, in many cases, at least, the most unexceptionable?

Secondly,—whether we who expose the evils inherent in this system of misrule, or they who have planted this tree, so abundant in its evil fruit, are the enemies of Methodism? We who seek the cure, or they who have engendered the core of the evil? We have been called slanderers, fabricators of evil, liars, traitors, assassins, conspirators against the body, and ecclesiastical revolutionists; and our publications have been termed by him who doubtless writhes most under their truth, "Fly Devils." But who are the enemies of Methodism? They whose whole administration involves intrigue, a struggle for dominant power,* the formation of a small but powerful party, unceasing enmities for unbending individuals, partialities which often promote the inferior, shield the faulty, patronize the upstart, encourage subserviency, exclude merit, discourage honour, cherish place seeking, inspire a love of ease, encourage official hauteur, and threaten to inundate the body with a spirit of secularity and worldliness? or they who would annihilate such an administration, and have all done in Methodism above board, in a spirit of brotherly confidence and respect, and with a view to the glory of God in the conversion of sinners? Members of the Conference! which of these are the enemies of Methodism?

Thirdly,—whether it is for your honour as a body that these allegations remain unrefuted? Is it not a suspicious circumstance, that any stir that has been made against the Fly-Sheets, has aimed, not at the exculpation of the accused, but at the discovery of ourselves—the authors? Our detection would not have cleared them. To know who drew up the tabular statements, for instance, in No. 1, would be no justification of the items in the Missionary Reports in the Minutes of the Conference, from which those tables were taken. Had Junius been discovered, reform would have been no less necessary. Here we know it would not be less necessary that our charges should be investigated. And can the Conference, in honour, pass these allegations unnoticed? Will votes of thanks, and resolutions of confidence, pass without enquiry into these facts, be

* About the year 1818, a caricature was published, headed, "Dissent too strong for the Church." The occasion was Doctor Collier preaching in City Road Chapel with the Dukes of Sussex and Kent as auditors. The caricature represented an Abbey on one side, and City-Road Chapel on the other; Jabez Bunting climbing up a ladder to get to a bishopric, and the Archbishop of Canterbury with his pastoral crook tapping him on the head, while Doctor Clarke, passing on, cried out, "That's right; pitch him down."

satisfactory to the Wesleyan public, creditable to the Conference, or exculpatory of the London clique? Will it not be in itself, overwhelming evidence that the Fly Sheets are no libel, except as truth is libellous? Is it usual for any body of men to sit quiet under such imputations, and hope that they have satisfied public opinion, and righted themselves with the world, by hastily passing complimentary resolutions? It is preposterous to suppose. The ostrich burying her head in the sand, while her whole body is exposed, that she may escape the hunter, is not more silly than they who hope thus to wash the blackamoor white. And,

Fourthly,—whether you are satisfied with the system of misrule, and cordially approve of the expressive silence, which its authors and abettors have, for two years and upwards maintained, under charges that have the *prima facie* evidence of truth, and that must cut several of the guilty parties to the quick? We know you are not satisfied. You whisper here, and you mutter there your dissatisfaction. Already we have published some instances of it in *THE FLOATING OPINIONS* to which we have given wings. [We are thinking of publishing another series of these opinions.] In those already in print, figure some who, though in the parlour, at the tea-table, when from under the surveillance of the Buntingian police, acknowledge that the Fly-Sheets are “too true, substantially true,” yet affix their names to a declaration of their slanderous and vile character! We could give the names, but we forbear; as the poor fellows cannot at present afford to lose caste, and it may be the means of getting them into trouble, and of having them sent to some poor circuit next year; yet it is hard work to refrain from giving the lash to a whining, but fawning spaniel.*

A single attempt has been made to screen the clique from the severe attack of the Fly Sheets, and to annihilate in public opinion the effect produced by their publication, as damaging the Methodist character of the alledged authors and abettors of misrule in the body. Justice to ourselves requires that we notice this solitary defence. To avoid the imputation of a consciousness that we are vanquished, we must look in the face this piece of ordinance, which alone has been discharged against us, and which as it has not hit us, seems either to have been fired by a sorry marksman, or to have been loaded with powder—capable of making a great noise—but not chain, grape, or even swan shot, and, therefore, most harmless—reminding us rather of a field-day than a battle-field.

As some of us anticipated, No. 3 aroused the misruling party. It could not altogether be unnoticed at the Conference of 1847. Something must be done; something was done; and that *something was worse than nothing*. The first blast of the war-trumpet—or rather the first roar of the blustering Æolus was heard

* It is often said that when Dr. Bunting goes a great change will take place in the administration of Methodism—Alder, Beecham, and Co., will hardly have time to pack up their traps. When we hear this said, we are reminded of the severe reproach Demosthenes gave the Athenians, rejoicing at the news of the sickness of the King of Macedon. “His sickness, or death of what importance to you? Should any accident happen to this Phillip, you yourselves would instantly create another. For not so much by his own proper strength has he grown to this exceeding greatness, as by your indolence.” Doctor Bunting has announced his intention to enter the Supernumerary list. This is an old cry, practised on suspicion of waning glory; and we shall believe it when we see it. It gathers his friends around him, who find their Methodist *status* at stake, and who flatter his importance by urging him not to retire; he then, of course, is reinstated at the urgent request of the brethren. When Wellington retired from office, he left, as a legacy to the whole nation, a *curse to public morals*, by the introduction of “Tom and Jerry Shops.” When Sir Robert Peel retired, he left Maynooth, with its pestiferous Jesuitism, as a legacy to the Protestant world, and the Income Tax as a legacy to the widows and orphans of salaried clerks, whose sole support was in the fingers and in the brain, at the writing desk; and when these ceased to act, all went. When Doctor Bunting retires, he will leave the whole of the grievances complained of in the “Fly Sheets,” and in the “TEST ACT TESTED,” as a legacy to the Wesleyan body. Here is his MONUMENT. The Dictator Sylla composed his own epitaph in these words, “No man ever yet went beyond him in doing good to his friends, or doing hurt to his foes.” We leave the application to those who are disposed to make it.

in a preparatory Committee, when sundry of the assailed affirmed that there were "villains" in the Conference, and that they should be made "honest men of." In the Conference itself, one of the longest, stormiest, contests occurred which the walls of that conclave ever confined.*

A motion was made that a declaration should be issued and signed by all the ministers of the body, each denying that he was, or that he had any knowledge of, or had any connection with the author or authors of these Fly Sheets. For what was this motion? For a Committee to enquire into, and report on, the numerous and serious allegations in the Fly Sheets? Nothing of the kind. Investigation was not sought; investigation was not wanted; investigation was dreaded: investigation was shunned. Doctor Beaumont, Joseph Fowler, Samuel Dunn, distinguished themselves by the noble manner in which they denounced the inquisitorial attempt:—"Doctor Bunting is reported to have received £2000 from a certain party; I know not whether it is true or false; but Doctor Bunting knows. I am not called to fight Doctor Bunting's battles. Let him fight them himself," said the intrepid Beaumont. "I am called to declare that the Fly Sheets are wicked lies. I cannot: for it is well known that many of the sentiments therein have been mine for years," was the open avowal of Fowler. "If you send me to Shetland for refusing to sign this declaration, I am ready to brave its seas and its tempests, but I will never be a party to the establishment of an inquisition," said the independent, and long persecuted, but laborious Dunn. Several of the abettors of the system took part in the discussion for the purpose of detecting the authors. But, mark it, men, fathers, and brethren! Mark it:—*not one defended himself from the accusations; not one took the Fly Sheets into his hand, and seriatim noticed each main charge, and refuted, or even disputed it.*

Never had counsel worse cause; never was accused in a more hopeless plight. The attempt was not made by counsel or by prisoner to assail the Fly Sheets by adducing the facts and disputing them. The sole aim of the clique and their instruments was, to detect the author or authors, if among the brotherhood. The Dictator himself stood on his character, and was content to allow judgment to be taken on this point alone. The smaller fry imitated him: on a division of the House, it was doubtful which side 'had it.' Twice were the votes counted: and so nearly equal (in number) were the friends and the foes of this inquisitorial measure, that it was doubtful—and, in the minds of many preachers, remains doubtful to this day—whether the ayes or the noes prevailed. The President,—after a suggestion that the House should formally divide and be counted had been rejected,—decided that the ayes had it.

Had what? Ay, 'here's the rub!' A vindication of the Buntingian policy? A refutation of the Fly Sheets? Anything but this. A doubtful moiety of the Conference decides that there shall be a declaration, declaratory that the subscribers are not the authors of these Sheets! That's all! And does this satisfy high-minded men? Does this give clean hands to the parties accused? Does this falsify our statements on the evils of Location, Centralization, Secularization? Does this disprove our charges of selfishness, exclusiveness, partiality? Does the *slaughter-house* disappear before the vote? Does the *Rotten Borough* now crumble into dust? Is the extravagant expenditure of the Mission House annihilated by this stroke of policy? Can the heaping of thirteen offices on one,

* Our observations on this Test Act affair will be much briefer than we once intended them to be, as the whole matter has been most clearly exposed, and the utter failure of the Test attempt made manifest in an extremely calm, yet oft sarcastic tract of 50 pages: the title of which we subjoin, and the perusal of which we earnestly recommend to our readers—*Declarationists and anti-declarationists: "The Fly-Sheet Test Act Tested. Comprising Observations on the Inquisitorial Character of the Wesleyan Declaration of 1847, issued by the Revs. Messrs. Geo. Ooborn, J. Hargreaves, and H. H. Chettle. By a Wesleyan. London: W. J. Adams, and all Booksellers."*

and the exclusion, for years, of others in every respect his superiors, be vindicated by this vote? Does it not concede the truth (in main) of our Fly Sheets? If the parties were wounded by the Fly Sheets, is this vote a mollifying ointment? If their Methodistic reputation was damaged by our Fly Sheets, does this unmeaning motion repair the damage? Had a committee of the whole House inquired into the allegations, and had the Conference, after a fair and full trial, with no packed jury, with no evidence kept back, decided by a majority of its members, that the charges were false and groundless, the Doctor could have appealed to the vote triumphantly. He might then, to use his own illustration, have had his sword restored to him by the President. But as it is, we opine, that the more he hears and thinks of that vote, the worse will his cause appear in his own eyes, and the more will he regret, that George Osborn had not the shrewdness and penetration of Lomas; who is said to have told the former, how great a blunder he made by insisting on the declaration.

What is the fate of this Declaration? Its terms were never officially approved; its issue was never officially authorized; the signatures appended to the circulars accompanying it were never officially authorized: it never received the signature of either the President or the Secretary of the Conference. It lay on the communion table of the Conference chapel under no supervision, so that whoever would, might sign what name he would. It was hawked about for months. Young men were told that they were under moral obligation to sign it. Weak men and timid were told, that they would be marked men if they did not sign it. Some men, who we suppose, were trimming and doubtful, were written to again, ay, and again, till their signatures were extorted. Still, all these appliances failed: signatures came in slowly. Three months had elapsed, and the signatures were few indeed; numerous names did not grace the list. Alarm sprang up. The whole would be a failure. The hydraulic press fortunately exists. Thumb-screws can extort what eloquence cannot reach. Conscience may be forced when the judgment cannot be persuaded. 'It moves though,' said the philosopher, when he subscribed what he could not approve. *As the last resource to multiply signatures*, and thus, if possible, to make a decentish thing of it, and that it should not resemble Sir John Falstaff marching with his shabby regiment into Coventry, Mr. Osborn announces in *The Watchman*, that the names of those who had signed, would appear in print;—and now, 'all who stood out to the eleventh hour, but were frightened into signing by Mr. Osborn's letters, which gave the signal, that all who did not sign would be exposed, ran in, *either from conviction of duty or a dread of consequences*, thus appearing under the suspicious circumstances of rebels, who lay down their arms when an amnesty for the last time is proposed." With the aid of these—we must say, suspicious—characters, Messrs. Osborn and Co. issue their declaration and its signatures. Two HUNDRED AND FIFTY-SIX of the preachers in Great Britain have withheld their signatures. Yes 256 members of the Conference have refused to be a party to the measure, which, in and out of Conference, has been stigmatized as worthy of papacy and of the inquisition. Among these will be found three late Presidents, and six chairmen of Districts, besides a number of men, who, in every respect, are to say the least, equal in all the valuable distinctions of ministerial talent, character and usefulness, to those who have seen fit to affix their names to this useless document.

The 'Declaration,' then, is an utter failure. It has not accomplished its only object. It has not fixed the authorship. The hoped-for prey has escaped. The hunted victims are at large. Osborn and Co. are defeated. "Did they," to use the language of the Test Act Tested, flatter themselves that they would reduce the non-signers to a small and contemptible minority? To one, two or three recusants on whom an inquisition might venture to enforce its un-English and unchristian measures? But one-fourth of the Conference is too large a

proportion even for men willing to exercise inquisitorial powers to proceed against. What will be done with the non-signers—256 in number; Had the number been very small, they might have been gibbeted, quartered, and —; but 256 suspended at Tyburn at once, is rather more at a time than the present enlightened age would endure; and especially in a cause with which a large portion of the public sympathizes."

Thus end Test Acts and Gaggling Bills for ever in the Wesleyan Conference. The attempt failed when a similar effort was made to fasten their clutches on the author of the 'Takings.' This renewed attempt is a miserable failure, involving all connected with it in confusion and shame"*

1. *Vain Boasting.* At the opening of a new chapel at Summerseat, Doctor

* The vain and childish love for titles, without even the semblance of scholarship to entitle men to them, is another instance of the parade and love of show which have been, if not engendered, stimulated by the system of "Location, Centralization, and Secularization." For, would Alder and Beecham,—names never heard of by a scholar, names unattached to any work of literary pretensions names unsuspected of the most ordinary amount of scholastic lore,—would these men ever have thought of a Doctorate had they not first been injured by place and power? We would, if we could, call Beecham—*Doctor*. But, really, it is such a farce, we cannot. We burst out into a loud exclamation at our desk at the very thought of Beecham—a Doctor!

It has been quaintly hinted, that as *tests* are to be the order of the day, and are supported by some of the *titled* brethren, it would be well, for the credit of learning, and to prevent the body from becoming a laughing stock to others, to establish a Committee for the purpose of *testing* the *genuineness* and *real value* of the *title*—its *sources*—the *means* by which it has been obtained—its *adaptation* to the *wearer*—and the *superior claims* of the individual on whom it is conferred. And we add, to publish and present a copy to each University in Europe—it is needless for America—that the heads of houses may know how to confer,—with honour to themselves, credit to the receivers, and the applause of the sensible and well-wishing,—scholastic titles on men destitute of even the elements of scholastic lore. It is perfectly contemptible! What would John Wesley say to it? Would he ever, save in derision, say, *Doctor* —? It is said in derision by most who use it. The following impromptu was written as soon as this doctorate was announced by—oh, how fitting?—another Yankee Doctor—the celebrated Robert Newton:

'Thou of the silver trump—immortal Fame,
Now blow thy sweetest, loudest, loftiest blast!
Blow, as at Wellington's or Nelson's name,
Blow with an energy, as 'twere thy last;
Till—all around—
'BEECHAM'S A DOCTOR!' earth and heaven resound!

Trio of learned Doctors, now they stand,
With all their blushing honours fresh about them,
The glory and the wonder of our land:
I wonder how the land can do without them!
Most learned three!
Profoundly do I reverence your D. D.

But O! 'illustrious Hoole!' on whom conferred
The honour is not yet—I grieve to think
How, of the bitter streams of hope deferred,
Thou art, and hast been long, compelled to drink.
Upon my word—
Thou standest now much like a speckled bird.
But pluck thy courage up man; soon no more
Shall thy conspicuous fitness smothered be:
I'll match thy Latin, Greek, and Hebrew lore
Against the TOTAL of the other three.
Be sad no more!
We have *three* learned Doctors, why not *four*?"

I have thought of putting in my claim to D.D., that is Double Dunce, upon good grounds. One is, that, like one of the D.D.'s in the Mission House, I have been employed for — years about £. s. d.; and have, therefore, an equal claim with him to the title. Indeed, I am sometimes half tempted to assume it, since no one will give it me, and I have not money enough to purchase it.—A preacher who is not a D.D. in either sense.

We now proceed to give a few hasty sketches of a few recent events.

Bunting and his friends met together at the house of J. R. Kaye, Esq. At dinner they congratulated each other on the union prevailing among them; stating that the slanders circulated respecting them only strengthened their union. They all united in the sentiment that "The Fly Sheets must be put down."* We again demand, Are they put down?

2. *Magisterial airs.* In the Education Committee, Doctor Bunting catechised Mr. S. Jackson: wishing to know whether he had given up his opposition to the government scheme of Education. It was contended that such interrogatories were quite out of order. The Dictator replied, "I shall have many questions to ask before the Conference is over. You shall have no more bush-fighting.† I will make you honest men."

3. *Extraordinary effrontery and impertinence unparalleled.* Mr. Jackson was elected President by a triumphant majority of 174 over Mr. Beecham, on whose behalf the Buntingian clique exerted all their power both before and at Conference, but who only obtained 56 votes—votes *by ballot* be it remembered! The vanquished could not conceal their chagrin. "*We thought that we ought not to vote for you, you being the nominee of a faction.*" Such was the language with which the only man in the Conference who would be allowed the opportunity, insulted the President, Mr. S. Jackson, after he had taken the chair. "*The nominee of a faction*" indeed! 174 being the faction, and 54 being the Conference, because Doctor Bunting did not happen to be in the former, but he and his friends were all clung together in the latter. Any other man than Doctor Bunting would have been clamoured down; would have been compelled to make an apology.

Whom was Geo. Morley, or Jos. Taylor, or E. Grindrod, or J. Scott, the nominee of? Of Doctor Bunting. Surely 174 brethren have as good a right to nominate as one. But the good Doctor, in thus insulting the Conference through its President, forgot his own towering assumptions when himself filling the chair and desirous then to magnify the office, coolly told the wondering and gaping brotherhood, that, being in the Presidential chair, they were to look upon *him* as JOHN WESLEY! The very same chair when he himself is not in it, is filled by "the nominee of a faction!!!" Is there any decency in this?

5. *An old grudge not forgotten.* On one occasion, Doctor Bunting asked why Mr. Everett could not take a circuit, as he preached a great deal? To this his representative replied, that Mr. E. could not be depended on in the winter. On this, the Dictator sneeringly exclaimed,—intending it as an hint of another kind,—"*Mind, you must not invite Mr. Everett in the winter.*"‡ The Doctor, like all tyrants, proves himself a mean man. If he preached as often as this talented respected supernumerary does, he would not so long have

* There is something very ludicrous in this form of expression. Being accustomed to rule, and invariably exacting obedience, Doctor Bunting enunciates the sentence, as though he had pens, ink, paper, writers, and printing presses at his command. The "Wesleyan" newspaper was on the tapis one day: "It must be put down," said he.

† A valourous declaration this from one who for years has been a bush-fighter. Where, we ask is there more dreadful "bush-fighting" against character, and comfort, and usefulness, and for place and power, than in that *slaughtering house* of ministerial character and peace—the Stationing Committee? where men are stabbed and most severely wounded year after year. And who has been *captain* of the *bush-rangers*?

‡ Mr. Isaac Keeling knew what it meant, and requested the superintendents of the Halifax and Bradford District, at their last Financial Meeting, not to invite Mr. Everett to any of their circuits to preach occasional sermons. Mr. Haydon acted upon the suggestion when Mr. E. was proposed for his circuit. Others were too dull to take the hint. Advice of this kind comes well from Mr. Keeling—denominated by some of his brethren, "*The cast metal preacher,*" and who is imposed upon circuits that do not want him, and kept in them through the influence of the clique.

located himself in London, preaching, for years, on an average, less than one sermon a week, and rarely advocating the Missionary cause.*

6. *A noble sentiment.* "I will ensure to every man, so far as I am supported, perfect liberty of speech. I have this advantage;—I am an entirely unfettered, unpledged man. I court no man's favour. I fear no man's frown. Soon after I came to Liverpool, a brother (Doctor Bunting) came to me and said, that though I might be eligible in other respects for the chair, yet having been mentioned with favour in the Fly Sheets, I was thereby entirely disqualified. Now, I think, too much has been made of this publication. I have no sympathy with it. I dare not think of the faults of my brethren. I could think of them till I was distressed beyond measure." This is but a scrap from President Jackson's able and extraordinary speech.

7. *Triumphs and signs of progress*

(1.) The governing clique, a third time, in succession, defeated in their attempt to fill the chair with their "nominee."

(2.) The London Committee overruled, by a young man whom they had rejected, being placed on the list of candidates; while others were received whom the said Committee had not examined.

(3.) The Stationing Committee condemned for having arrogantly inflicted severe punishment on those excellent men, Messrs. Hobson and Dickin. Thank God, that they went too far, and got from the Conference what made some of the unjust judges feel sorely.

(4.) An almost universal persuasion that the Nomination Committee must be re-modelled, or rather annihilated; that *great changes are about to take place in the administration of Methodism.*

(5.) Mr. Fowler descended from the platform, preparatory to his elevation to the Presidential Chair.

(6.) The declaration test opposed in Conference by nearly, if not quite, half the brethren present; shewing, that there is some suspicion that all asserted in the Fly Sheets is not false in the estimation of many preachers.

(7.) Though Mr. Bromley, *this once* is kept out of London, for the weighty reason assigned he is appointed to Bath, and his name appears on the Deputation list, Dame Partington cannot keep the rising tide out with her mop. Men of Southwark, ye will have him, if you try next time.

(8.) Great anger and wrath in the clique. See Rev. xii. latter part 12th verse

(9.) Pengelly removed from London, though art was used to keep Spitalfields open for him; and the hungry Scott unable to find an open door in a London Circuit, and so, all manner of contrivance is going on to keep him squatted in some of our institutions there, and Prest in like difficulty.†

(10.) The Book Committee instructed to review the decision in reference to Burgess' Hymnology.

(11.) Mr. Haydon said, that the members of the Committee of Privileges should not be considered as members for life; the principle of rotation should be introduced at *the proper time*. There was a dead silence on the platform when this alarm gun was fired.

(12.) Doctor Bunting said, in reference to a new building. "We should *do* more and *shew* less." Is light breaking in? Less shew at the Mission House and at Richmond? So say we. He had "doubts whether the Centenary move-

* We suppose Mr. E. came in for this as he is supposed by the despot to be one of the writers of the Fly Sheets. Doctor Dixon appears to think otherwise. This gentleman has said, "The Fly Sheets are not the production of Mr. E. He is unequal to the task. They are by a first-rate literary character, who has the information communicated to him." This is so very flattering to ourselves that we cannot withhold it.

† Dr. Dixon is reported to have uttered very strong things against the clique. If it be true, when he comes out, he will come out as a giant.

ment great as it was, had not injured us." And so have we. We must be right now, as the Doctor and we are of one mind.

(13). Great courage in the Conference to have read, not from the Fly Sheets, where substantially it had long been, but from the letter of "an old Wesleyan," some good advice, viz.:—that "stiff preachers be thrown over-board;" that "good preachers be sent to poor circuits with a view to raise them;" that "young men, if suitable, be made superintendents, and the older men not to be jealous;" that preachers should "cost as little as possible in going to Missionary Meetings, and *should never go to inns when private friends will be glad to see them.*"*

These, to us, are cheering symptoms that our labours are succeeding. We shall soon be able to say as the Frenchman said on the top of a coach:—"Mister Shir, dat koatch vich vas *first* by and bye, is *now behind* vary!"

Here, then, we close our No. 4. The signs of the times are to us cheering. We are assured of final success.

One word more on the present occasion. The authors of the Fly Sheets are firm in their resolve; they have recorded their vow. They have made a beginning: they will work out their design.

To the adherents of the system condemned in these pages—bluster, rage, whine, tyrannize as they may—we say, "*Put down the Fly Sheets YE CANNOT; and lay them down WE WILL NOT until your system of misrule, partiality, and selfishness is laid low, and numbered among the things which ONCE WERE.*"†

By order of the Corresponding Committee for detecting, exposing, and correcting abuses. London, Manchester, Bristol, Liverpool, Birmingham, Leeds, Hull, Glasgow, in the year of grace, 1848.

* A gentleman, whose name has been immortalized in these sheets, went lately on a deputation to visit schools;—we could say where. Instead of making his home with friends, according to the good advice of "The old Wesleyan," he and his colleagues went to an inn; a first-rate one of course. Their bill, containing an account of a considerable quantity of brandy drunk by them, fell out of the gent's pocket, and was the occasion of much talk among others than gossips. Draw here too inferences: 1. Either bills containing brandy drinking accounts should be put into the fire; or, 2. Less brandy should be drunk. Why will official men go to inns, and not to Wesleyan homes? Is it because more brandy may be drunk at the former than at the latter?

† We are not the first who, in assailing ecclesiastical governors for maladministration, have seen fit to elude detection by not announcing our printer. We give, as an illustration, one of Martin Marprelate's title-pages. "Hay any work for Cooper? Against Dr. Cooper, Bishop of Winchester. Printed in *Europe*, not far from some of the *bouncing priests*, 1590."

Nor are we the first, who, to accomplish an important end, have employed "Fly Sheets." The identical term has been applied to papers which were written anonymously by one of the greatest and best of men, and which produced (after being assailed with similar calumnies as their younger brethren) one of the greatest and most salutary reforms that Europe ever knew. The expulsion of the Jesuits from civilized states—France in particular—is to be attributed to the "Provincial Letters" of Pascal. The likeness between the alarm which the *first*, *second*, and *third* of these produced, to what has occurred by the publication of ours, is curious indeed! Pascal's Biographer calls them "*Feuilles Volantes.*" Doubtless Jesuits called them "*Diabes Volantes.*" As it was, so it is.

FLY SHEETS,

FROM THE PRIVATE CORRESPONDENTS.

No. 5.

Copyright Edition, Price 3d.

RESURREXI.

"Quid te exempta juvat spines e pluribus trium?"

JUVENAL.

TRANSLATION.

Three thorns you have removed, but what can that betide,
While many sharp as they are left still rankling in your side.

PETER PRICK'EM.

"I have sent a stone, from my sling, which has smitten their Goliath in the forehead
I have fastened his name upon the gibbet for reproach and ignominy, as long as it shall
endure. *Take it down who can!*"—SOUTHEY.

WE commenced our No. 4 with the motto RESURGAM—true to our promise, we now say RESURREXI. We ended our last by saying "to the adherents of the system condemned in these pages, bluster, rage, whine, tyrannise as ye may, we say, 'put down' the 'Fly Sheets' ye cannot, and lay them down we will not, until your system of misrule, partiality, and selfishness is laid low, and numbered amongst the things that once were." We therefore resume our pen: for in spite of the Holy Inquisition, with its brotherly questions, with its censures, degradations and expulsions, we have escaped unscathed. We could imagine it possible of no other body than the "venerable and AUGUST assembly" that it should be concluded because James Everett, Samuel Dunn and William Griffith, Junr., had in the words of the minutes of Conference "ceased to travel," that, therefore, the "Fly Sheets" would cease to appear. For anything that is proved to the contrary by the late proceedings of Conference, there may at least be more than thirty writers of the "Fly Sheets" left. For though it was solemnly declared to be a duty the Conference owed to God to set themselves right in this matter;—and though George Osborn declared he would question every non-signer—and the President said that every non-signer would be required to purge himself, that the Achan might be detected and the Conference be clear in the sight of God,—yet, after all this bluster, how came it to pass that only six were put to the "question?" If it were right to question six, surely the Conference was unfaithful in not questioning the remaining thirty. Several Achans may be yet left in the camp. But it is the old sin of partiality—mixed perhaps with their being unprepared for the firmness manifested by every one put to the test. But we iterate, and reiterate that a manifest unfairness is visited upon six—or a gross want of faithfulness exhibited towards thirty. Let the Conference choose by which horn of this dilemma it will be gored.

We leave friend George to find out by some new test—if not tired of his dirty work—whether we belong to the THIRTY who yet are members of the

BIRMINGHAM: WILLIAM CORNISH, 108, NEW STREET.

LONDON: PUBLISHED BY C. A. BARTLETT 32, PATERNOSTER ROW.

Conference, 'who made no sign',* or amongst the forty who "declined for various reasons, to affix their signatures," but whose names have been printed in the Minutes of Conference, as having afforded some kind of expressed or implied condemnation of anonymous slanderers, from Doctor Hannah to Wesley Thomas.† Here are forty members in one batch who decline to affix their signatures,—but in the plenitude of its kindness, Conference prints their names as being satisfied with their reply. Now we have seen some of the answers sent to George Osborn, and if such satisfied him, we say the smallest contributions were thankfully received and duly placed to their account.—In some, the admission was so small, that we know the writers were vexed to see it placed to their credit.‡

How blind has been the policy of Conference in this affair! They made the "Fly Sheets" to be regarded as the "forbidden fruit;" and that which was intended only for "the brethren," has been greedily eaten by many an Adam, who has found the fruit good for food, and desirable to make one wise.

The reforms advocated in our previous numbers are now taken up by the people, and this our No. 5 we place at once in the hands of a publisher—for why should we waste our postage in sending them to men who, nineteen out of twenty, will admit to you privately that they approve of the reforms we advocate; yet in the presence of the platform are as mute as a fish, and at the nod of the dictator, would lend themselves to crucify a man merely suspected of being the author? We turn to the people, as the sun-flower turns to the orb of day, for we see, through them we can effect the reforms in our body, more readily than by addressing ourselves to the brethren solely. A worthy brother shrewdly remarked, "can you expect the Negroes to emancipate themselves?" No, little liberty as the people have, (but they will soon have more,) it is through them the strongholds of Conference despotism must be subdued; the people are awaking from their slumbers, and rejoicing as a young man to run a race. A spirit of enquiry is raised, which is not to be put aside,§ notwithstanding John Scott's pleasantry about the unmarried ladies having lent money to the Missionary Committee, and that they would not be pleased with Mr. Gabriel, a bachelor, seeing the amount, Will that "lay the spirit?" Will the resolution passed at Conference about the continued economy of the printing account "lay the spirit?"

In making our remarks on the expense of Missionary management, we again repeat, we have no wish to lead any one to think that we regard the Missionaries as overpaid. It is only the Home management we attack. And it is no answer to our arguments to produce Dr. Harris's Statement, and show that we have more

* The following ministers' names do not appear in either class:—W. Beal, who began to travel in 1808; G. Beard, 1826; W. Bridgnell, 1823; J. M. Budden, 1836; J. Burnett, 1834; D. Chapman, 1826; T. Crosby, 1842; G. Ellidge, 1822; J. Emory, 1838; C. Haine, 1804; J. Harris, 1836; R. Harrison, 1812; J. Heape, 1811; G. Hurst, 1839; D. Jackson, 1812; H. D. Lowe, 1828; A. Macintosh, 1826; R. Melson, 1803; C. Povah, 1841; G. Ranyell, 1833; J. Richards, 2nd, 1838; J. Roadhouse, 1808; W. Shearman, 1838; H. T. Stanley, 1841; W. Tarr, 1821; J. Walters, 1834; T. Warren, 1805; W. Wears, 1824; J. Whitworth, 1810; W. Wilson, 2nd, 1825: in all, thirty. Fifteen others, who are still upon trial, might be fairly added to the list, as among the Declarationists there are at least twice the number who are still on their probation. The names of Messrs. Fowler, Beaumont, and Bromley do not appear in any part of the list.

† The mention of this learned gentleman's name gives us a hitch for quotation:—

———— VATES!

"Nil illi Larva aut tragicis opus esse Cothurnis."—HORACE. Is. 5, 64.

———— VATES!

"No vizor dost thou need, for thou art rough,
And Nature's given thee impudence enough."

‡ We should like to see the letters to George Osborn, which were sent by the non-signers published. They would form a highly interesting pamphlet, and would show that, out of sight of the Dictator and the platform, there are Ministers who dare speak their minds. Let George Osborn publish these in the Watchman, commencing with the Rev. R. Melson's.

§ We are reminded of the saying of a servant girl who went to a Missionary Meeting in Richard Watson's days, when that great man in his speech said the Missionary Spirit is raised and can never be laid again. This figure of speech made such an impression on the poor girl, that, affrighted, she returned home and told her mistress "they had raised a spirit, and nothing in the world could lay it again."

members abroad in communion with us for the number of pounds subscribed than any other body. Let the following facts be met by those who profess to give a candid statement of the case. The cost of the Wesleyan Missionary Home Management, on an income of £104,000 is £11,625; or if you reckon the interest on the £40,000 laid out on the Centenary Hall,—“that palace of the four kings,” it would be £13,625. Whilst the aristocratic Established Church, with an income of £94,500 is conducted at a cost of £5,692; and the London Missionary Society, whose income is £67,000, costs £3,736.

Is this a state of things that ought to be? The people in public meetings, by assembled thousands, are most unmistakably affirming that it ought not, and that it shall not much longer continue.

While we are on the printing accounts, we will give an estimate ourselves, — and as Conference has decided that James Everett is the Author of the “Fly Sheets,” and the Watchman has stated that he was a printer at Sheffield and Manchester, we hope the Conference and the Missionary Committee of Review will regard it worthy of some attention.

The prime cost of the different items comprised in the Printing of 21,000 Missionary Reports, of the year 1848 is as follows:

| | | | | |
|--|-----------|-----------------------|----|---|
| Composing 196 pages averaging small pica, 1s. 7d. per page | . . | 16 | 15 | 8 |
| 125 pages pearl, (List of Subscribers) 9s. 4d. per page | . . | 58 | 6 | 6 |
| 968 Reams of paper, at 9s. 6d. per ream | | 459 | 16 | 0 |
| Press work, 22 sheets, at 3s. 4d. per 1000 | | 154 | 6 | 8 |
| Folding, stitching, &c. at 8d. per 100 | | 84 | 0 | 0 |
| | | <hr/> £773 3 10 <hr/> | | |

Price charged in the Report of 1849 for the same, £1353. 2s. 9d.

How looks this by the side of the resolution about “the continued economy shown in the printing department?” We have so placed the above that any one may ask his printer whether the charges quoted are not the usual prices paid in London, at the most respectable houses. We confess we think an investigation would show that in the sum of £1353. 2s. 9d. charged for 21,000 Reports, a heavy bundle or two of Papers on “Wesleyan Matters” is thrown in: how else could Mr. Hoole send parcels of them to superintendents for gratuitous distribution? Did he pay for them out of his private purse? It ought also to be stated that the sum of £1353. 2s. 9d. is less by above £2000 than the sum previously paid. The accounts were rendered in rather a different, and in a more complicated form, before the year 1849—it is however beyond denial that the printing account has been reduced £1802. 7s. 10d. per annum, since our Fly Sheets appeared. Surely the men suspected of bringing about such a reduction in one article alone ought to be expelled with expressions of ineffable disgust, and be likened by a late president to Ananias, who sold his possessions and kept back part of the money! The illustration to us appears more applicable to the expelling than the expelled.

In whatever way our strictures may be spoken of, there is no doubt they have effected savings in the Home expenses: for on referring to our No. 1, it will be found the charges for Repairs and Furniture at the Houses of the Mission Secretaries were in 1843, £350; in 1844, £273; in 1845, £360; in 1846, £240; in 1847, £215; whilst in 1848, it is only £104; and in 1849, £103. The two last years, it will be observed, are less by one half than when our Fly Sheets first appeared, and called attention to the subject; and we challenge the General Secretaries to point to any year in which they have taken part in half so many anniversaries as in the present year. Whipped by our Sheets out of their indolence they are doing a bit of work for their living.

DEPUTATIONS. We now call attention to the following table, which has been compiled from the Minutes of Conference, 1847 :—

TABULAR VIEW OF THE WESLEYAN MISSIONARY DEPUTATIONS
TAKEN FROM THE MINUTES OF CONFERENCE OF 1847.

| Districts to which the Deputations are sent, | Circuits from which they are taken. | No. Men. | Probable distance to and fro | Total distance. |
|--|-------------------------------------|----------|------------------------------|-----------------|
| | | | Miles. | Miles. |
| Kent - - - | Bristol - - | 1 | 350 | 820 |
| | Exeter - - | 1 | 470 | |
| Norwich - - | Cheltenham - - | 1 | 400 | 1470 |
| | Bradford, York - - | 1 | 450 | |
| | Camborne - - | 1 | 620 | |
| Oxford - - - | Leeds - - | 1 | 330 | 580 |
| | Sheffield - - | 1 | 250 | |
| Devonport - - | London - - | 1 | 400 | 900 |
| | Nottingham - - | 1 | 500 | |
| Cornwall - - - | London - - | 3 | 1500 | 2180 |
| | Huddersfield - - | 1 | 680 | |
| Bristol - - - | Newcastle - - | 1 | 580 | 1150 |
| | Stockport - - | 1 | 290 | |
| | Truro - - | 1 | 280 | |
| Macclesfield - - | Maidstone - - | 1 | 420 | 420 |
| Manchester - - | Yarmouth - - | 1 | 500 | 1320 |
| | London - - | 1 | 340 | |
| | Dover - - | 1 | 480 | |
| Leeds - - - | London - - | 2 | 740 | 740 |
| York - - - | Aberdeen - - | 1 | 600 | 600 |
| Newcastle - - - | Truro - - | 1 | 820 | 2250 |
| | Louth - - | 1 | 320 | |
| | London - - | 2 | 1110 | |
| Carlise - - - | Rochester - - | 1 | 700 | 960 |
| | Sheffield - - | 1 | 263 | |
| Scotland - - - | London - - | 1 | 780 | 660 |
| | Nottingham - - | 1 | 580 | |
| | Paris - - | 1 | 1300 | |
| | 28 | 32 | | 16,050 |

It is very apparent that the Missionary Secretaries, in making up the Deputation list, paid no regard to economy. What reason can be assigned for sending Robert Young from Truro, in Cornwall, to Newcastle-upon-Tyne? Could not this expense have been saved, and the purpose answered by giving him Bristol instead? Why pass on by Bristol, Birmingham, Nottingham, Leeds, Liverpool, Manchester, and York; unless it were desirable to make the deputation cost as much as possible? Or why must G. B. Macdonald* be sent past Sheffield, Nottingham, Birmingham, Bristol, Bath, and Exeter, to Cornwall, but for the same cause.

* This candid gentleman's expenses would not be very trifling, if we may judge from the fact of his having several times charged £5 for his expenses in going to preach a sermon, when the distance has not been the third of the way from Huddersfield to Cornwall. This, in the words of the title of a work of Brother Macdonald is "Fact not Fiction." But cigars are expensive articles of luxury. The ordinary income of a preacher will not allow his purchase of them, and the unrepealed laws of the body forbid his use of them,

Henry Davies goes from Newcastle-upon-Tyne to Bristol; W. Harvard, from Maidstone, to Macclesfield; J. Crofts, from Rochester to Carlisle; and so on of the rest. Well may it be enquired, whether two-thirds of this expense might not have been spared by employing these men nearer home? *We* think it might. Will the public think so too?

We had long been at a loss to divine upon what principle the Missionary Secretaries framed the Deputation List; but we are now let into the secret—for *Doctor (!!!)* Alder has stated publicly that he has, in this matter, acted on the principle, "there is that scattereth and yet increaseth." A wise and judicious application of Scripture, doubtless!

Whilst we are on the expenses of Mission Management we would just remark, that in spite of the recommendation of Doctor Alder*, given in his letter to the circuit ministers, the Missionary Lay Agent, Mr. Jackson, thinking example more influential than precept, has already begun to imitate his master—Alder. He went a short time since to the S—— circuit, and on the strength of Alder's recommendation the good brother stationed in the circuit arranged with one of the friends to entertain him with bed and board during his visit. But to the disappointment and scandal of the friends this gentleman went to his inn, engaged a bed, &c., and on being spoken to by brother —— on the impropriety of such conduct, stating that it was not right to burden the funds with such expenses, Mr. Jackson replied, "Oh, I am used to the road, and it does not cost me so much as you expect." Can the Mission House Secretaries be expected to reprove the man for this, without Mr. Jackson replying to Doctor Alder, "Physician, heal thy self."

ENDOWMENTS. We think it right to call the attention of those interested, to the growing endowments of our Connexion, as but another step in the progress of centralization, location, and secularization. We ask, whether the Model school is is not intended for an easy chair for John Scott, (alias Squat?) and we call attention to the fact which accidentally came out at the Missionary Committee that the Didsbury Institution had a spare capital of £16,000, for which they were receiving interest from the Missionary Society; at the same time that a thousand pounds per year, which used to be granted from the Book Room to the Old Preachers' Fund, is now given to the Institution! We might enquire, too, what means the great anxiety lately shown that no chapel be built till *two-thirds* of the money is subscribed: Chapels which as soon as they are erected become, to all intents, the property of the Conference. Is it merely out of tenderness to the Trustees?† In reference to the Institution we ask whether it justifies so large an amount of yearly expense. What do the people get in return for an outlay of £4500 per annum? Are the preachers brought up in them a superior class of ministers, either for pulpit talent, or for usefulness, when compared with the men who have not been so trained. We think not. And have not some of the students expressed their surprise that they have been able to retain their spirituality under the deadening influence of such monkery? We know they have. If there is a formality and a want of earnestness in the generality of the men who have been through the training of our Institution, we would ask, is it likely they will be improved in these respects by brother Crowther?‡ We

* Mr. Swallow, one of the preachers in the Ashby circuit, admitted the other day that he could not deny the serious charge of £70 being paid out of the Mission House funds, that this would be fine gentleman, who sometimes sports in a green waistcoat and white hat, in public gardens, might have elegant library shelves.

† We would guard the Wesleyan Trustees against brother "Jobson's Gothic colourings." Let any trustee enquire of a slater the difference of quantity of slates required for the roof of a building in the Gothic style and for the roof of a similar sized building, not Gothic. What says Wesley in his Journal: "I have this day opened a Chapel, the first I have seen, roofed with common sense: the roof rising but one-third of the width."

‡ We have heard of a worthy gentleman who went to hear this good brother one evening, and towards the close of the sermon so monotonous and wearisome had it become, that our friend, thinking it must be bed time actually unbuttoned his gaiters, let them down, and began to unwind his garters, till the friendly nudge of a person beside him, reminded him that he was listening to the eloquence of an incipient Professor.

have some knowledge of the interior of these Institutions; and our readers, in a future number, may expect some revelations on this subject, which will be more annoying to the officers than on a certain occasion the "ringing of the bells" was to Samuel Jackson, as Governor of Richmond Branch.

We are persuaded the localizing tastes of our brethren have to be sedulously watched. A more frequent change in treasurerships would have saved us from Stamp's defalcations; and would often check or prevent the first misappropriation.

The following are the recently expressed views of a venerable and celebrated Wesleyan Minister:—"Preachers must be wholly given to the work of saving themselves and their people; our financial affairs must be wholly confided to the management of our competent and faithful laymen; and our executive must be *purged* from all that savours of worldly policy, secularity, partiality, favouritism; and be craned up, as far as may be, to what it originally was. The 'expelled' have acquitted themselves well and wisely thus far, and I hope they will continue to do so; guarding against all devisive counsels, unchristian tempers, and everything that would give their adversaries a handle against them:—this will be their strength and glory. The feeling for the expelled is intense, and I believe is growing;* one thing is evident, that *confidence in our Conference is declining daily.*"

We should be glad to give the name of this eminent minister, but every methodist knows it cannot be done without subjecting him to every species of persecution for the remainder of his days. Condemn anonymous writing! Why, what methodist minister can express his opinions on methodist affairs, without subjecting himself to censure and persecution if these opinions are not in favour of Methodism as *it is*, or as it may be altered by Conference from year to year? Was not the pure and manly-minded Galland snubbed for having dared to send out a Circular with his name attached, because those views were unacceptable to the clique?—and was not a resolution passed expressive of their disapproval of any minister of the body circulating his printed opinions amongst the brethren? And was not this eminent minister carefully excluded from the Committees because his sentiments were avowedly liberal? Nay, do but venture to intimate that you question the propriety of the acts of a President, though he may have been dead, and, perchance, have laid by the side of a beggar in the church yard for fifty years, yet shall you be reproved, and the Book Room receive orders not to sell your book. We need not say that we allude here to Dunn's Life of Tatham: a work, by-the-by, which we take this opportunity to recommend.

We were going to illustrate the conduct of the Methodist Book Room, and of the Managers of the Watchman by a NOTE from Milton; but for fear it should be overlooked in the diminished type, which our printer, in spite of our orders to the contrary, persists in using; we insert here, considering it too much to the purpose to be allowed to escape the notice of the Wesleyan public. That great man, in his Article on Unlicensed Printing, says:—

"Debtors and delinquents walk about without a keeper, but inoffensive books must not stir forth without a visible jailor in their title, nor is it to the common (Methodist) people less than a reproach, for if we dare not trust them with an English pamphlet, what do we but censure them for a giddy, vicious, and ungrounded people, in such a sick and weak state of faith and discretion, as to be

* As a proof of this we add an extract from letters received from a publisher of the "Fly Sheets." A methodist bookseller, on being applied to, to become agent in a country town, says, "I am already more prominent in the reform movement than is well for my business. Send me a few copies, without my name on any bills, and direct to the town-crier, and I will apply for them." A few days after the same individual writes, I have just returned from the breakfast meeting given to the "expelled"—a glorious meeting! Our sale of the "Fly Sheets" has been tremendous. Send me fifty more, and bills, with my name on, to post the town and neighbourhood with."

able to take nothing but through the glister pipe of a (Conference) licenser!"—* *Milton on Unlicensed Printing.*

We say, give us freedom of debate in our Conference. Let the man who speaks an unpalatable truth be heard fairly; and, if need be, let him give his thoughts to press, without being subject to a censorship more strict than that of Rome. Let this be done and anonymous writing need not then be resorted to.

There is no deliberative assembly on the face of the earth which permits the use of such unscrupulous means for putting down opponents as Conference does; and it is, therefore, an exceedingly hard and discouraging warfare in which to engage. Freedom of speech, in consistency with our views, would not, we well know, be conceded to us; we are obliged to content ourselves, within the walls of the Conference Chapel with a lame, and partial advocacy of our cause, which deprives that cause of much of the power really belonging to it. Under these circumstances, it is only natural that *the press should be resorted to* by us in order to give effect to our statement of grievances; and admitting that we are sincere in our intentions, the adoption of this mode of appeal must become to us a matter of moral obligation.

Hear what a talented minister, who has been stationed in some of our best circuits, says upon this subject:—Observe, he is not one of the "Expelled."

"We are afraid our readers will have some difficulty in crediting the fact, that the following law is to be found in the Wesleyan code. It is nevertheless true, that it is printed just as we shall copy it, in the Minutes of Conference for the year 1796."

"Let no man, or number of men, in our Connexion, on any account or occasion, circulate letters, call meetings, do or attempt to do anything *new*, till it has been first appointed by the Conference."

"It can, indeed, be proved, that this law was repealed by the subsequent concessions to popular demand, which we have already mentioned; but, though this circumstance makes the atrocity of acting upon such a law in these days the greater, it is still acted upon. We can assure the world that it is no dead letter for it has, in a vast number of instances within our recollection, been enforced to the expulsion of persons from the Wesleyan societies. The spirit of this law, moreover, pervades a very large part of the enactments of modern Wesleyanism. Every one must see that these enactments cannot be strictly carried out, in each case of their application; but that they will be in future, as they have in past times been, carried out whenever a sufficient necessity for such proceeding is supposed to exist. Whosoever, therefore, sets himself to produce a reform in Methodism, is liable to be excluded from the Connexion by means of this law, though his reforming efforts should be limited to the publication of his opinion. This danger must be apprehended by every Wesleyan, and *especially by every Wesleyan minister, who appeals through the press* against what he conceives to be the mal-administration of the Conference; and therefore it becomes a matter of common prudence with such a person that he should send forth his appeal *anonymously*. The Conference itself has imposed this necessity upon him by the utterly unreasonable and shameful extent to which it has stretched its authority; and the inconveniences occasioned by the concealment it thus forces into being are justly chargeable upon it alone. It is quite ridiculous for that body to com-

* The Rev. J. Crowther was found in a state of insensibility (having been seized with a fit) in Lambeth, and taken to the watchhouse, where an inventory was taken of the contents of his pocket, which according to all the papers that noticed the case, except the Watchman, contained, amongst other things, a cigar case, and silver snuff box. When the Watchman gave its report of the case, considering the glister would be too strong for the "sick and weak state of faith and discretion" of the Wesleyan public, if it contained the silver snuff box and the cigar case; it carefully omitted them, and brought into due prominence the Religious Tracts. Soon after it will be remembered Lord George Bentick died suddenly, and in his pocket was found a Betting Book. The Watchman in giving this statement thought a stronger glister might be applied, as the subject was not a member of the Conference, and therefore in its Christian charity and unrivalled candour, added, "how much better it would have been if he had had a pocket Bible instead!" The Editor of the "Watchman" was Dr. Bennett, who was himself picked up (after preaching) in a similar state:

"A fellow feeling makes us wondrous kind!"

plain of such concealment. One of its great objects is to suppress all agitation* throughout the Connexion, and its chief method of accomplishing this object is by cutting off the agitators. Conciliation does not enter into its plans. Liberty is regarded by it as an enemy. Expulsion† is that to which it looks for escape from annoyance. Like all despotic governments, capital punishment is its panacea. It deprives itself of the benefit of open dealing, by its refusal to concede the commonest rights of association; and every one who wishes still to continue a member of its community while he endeavours to correct the evils of that community, cannot but shield himself from the threatened extinction by sending out his opinions *anonymously*. Not to do so would be to renounce the possibility of effecting his purpose; and when he thus, in the only way presented to him, avoids the murderous attack to which he is exposed, he consults the interests of his cause, no less wisely than he does his own personal safety. We have no doubt that his yielding to this necessity is, in many respects, injurious to the manner in which he conducts his opposition; but the evils into which he falls are to be fairly attributed to the injustice practised against him. This simple view of the subject affords the true philosophy of that anonymous writing upon which such severe reflections have been cast during the Methodist storm that is now passing over our heads."

Let the Conference defamers of anonymous publications answer the above remarks from the pen of an eloquent minister, who must be nameless, but who, we repeat, from his connection with our body, knows its customs and its laws.

The view of the case we have just presented, leads us further to observe, that the broad distinction which exists between an act of moral guilt and an act of opposition to Wesleyan tactics, will for ever prevent the members of the Conference from gaining the public sympathy they desire. Every plain-minded man keeps that distinction before him in passing judgment upon their doings. They know full well, and dare not deny, that if Mr. Everett had been questioned about his moral conduct, he would have given direct and satisfactory answers to the questioning. If the enquiry had been, *Mr. Everett, were you intoxicated on such a day?* instead of, "Mr. Everett, are you the author of the 'Fly Sheets?'" the reply would have been an unhesitating *No!* He was persuaded, and all the world will agree with him in the persuasion, that the latter enquiry did not compromise his moral character in the least. We have heard it said, with reference to his pertinacious resistance to inquisitorial interference, that an honest man need never be ashamed of confessing his deeds. Now, we are ready to go farther than this, and say, that an honest man will always be anxious to clear himself from every imputation of his honesty. But when such a man feels that an imputation to which he is subjected, instead of affecting his honesty, is mainly designed to confound honesty with dishonesty, by leading him to repudiate a harmless act as though it savoured of crime, honesty itself teaches him to treat the imputation with indignant neglect.

* The Conference Minutes of 1835, page 175, state distinctly, in reference to those who "agitate" for any alteration, "they which do these things shall not inherit the kingdom of God." So thoroughly does this spirit pervade the Ministers of the Wesleyan body, that they denounce, as from Hell, any publication which advocates any reform in the Wesleyan body. Hence their malignity against the "Wesleyan Times" (a talented paper, to which the reform party owe much) is of the most deadly character. One of the Wesleyan Ministers, who is rich, sent a few days since to his heir, stating, "I am about to make my will; send me word whether you are prepared to give up the reading of the Wesleyan Times: important results depend on your reply." We would state this worthy's name, were it not, that it might lead him to cut off with a shilling the unfortunate reader of the Wesleyan Times. And another Wesleyan Minister solemnly collected his household, and, after delivering a speech to them on its awful demerits, committed it to the flames, as Papists have done with the works of the Reformers.

† "It is the unanimous judgment of the Conference, That any person who, instead of *peaceably retiring* from our Connexion, if he disapprove of our system, employ his influence in opposition, or who shall be a member of any confederacy formed for agitation, is guilty of a flagrant transgression of the *morality of the New Testament*, and has justly forfeited his claim to religious fellowship, and the superintendent is required to expel such person from our society."—Minutes 1835, p. 155, 156. "The superintendent is further directed to show his PUBLIC testimony of disapprobation of such person by QUIETLY withholding his Ticket;"—page 153. Such men being regarded as unworthy of even the mere form of a trial. What a disgusting jumble of priestly artifice and arrogance.

THE FUTURE. Have we anything to hope for the future? We argue something hopeful from the Dictator's late visit to the Staffordshire Potteries, and preaching in the Kilhamite Cathedral. We must conclude there has been a softening down since the time when he said "Methodism is as opposed to democracy as to sin." We congratulate him on his visit to Ridgway, that "prince of delegates," and hope his interview with that gentleman convinced him a delegate was not the horrid monster he had always regarded him to be. And we ask the Doctor whether it would not be wise in him, before his death, to tear up his mantle* and distribute the shreds amongst preachers and people, rather than leave it to John Scott, who would be lost in its folds, and smothered by its weight? By one great act, he might thus atone for the errors of his past imperial career, which hitherto has been 'cunningly and successfully devoted to the aggrandisement of himself and his pets.

One of the great errors of the Dictator's life has been an incessant desire to make Methodism respectable; or, in the words of a worthy retired councillor at L——, "to sacrifice its purity for its political importance."

We are reminded here of one of his early acts. The Doctor's first attempt at establishing a newspaper was made more than thirty years ago, when he induced a few members of his committees to commence the "Christian Reporter." To conduct this a methodist bookseller of Leeds was prevailed on to give up his business, and undertake the management of the paper in London. The next step was for the *Doctor to request the editor to leave the Methodist Society, assigning as a reason*, that the respectable part of the public might be more easily gained to an approval of Methodism, if it could be said that its editor was not a Methodist. THE MAN LEFT THE SOCIETY—the Doctor, by his interference and tory sentiments, ruined the paper—and the editor, who had thus been induced to leave the Methodist Society, HAS NOT JOINED IT TO THIS DAY, though he continues to attend City Road Chapel, and most of his family, we believe, are members of our Society. In this case, a man, who by his piety and his learning, would be an ornament to any church, was induced to disconnect himself from us, that it might be said, "See how we are praised in a paper edited by a man not a Wesleyan!" One of the editors of the "Patriot," we presume, can bear us out in this statement.

WANT OF MORAL COURAGE. One of the greatest wants in the present race of Wesleyan Ministers is moral courage—a courage that shall enable a man to stand by what he regards the cause of truth, in spite of the platform remarks, and the possibility of his being exiled to some nook in Cornwall or doomed to live on oat cakes and oat porridge in the Orkneys or Hebrides. So rank is the tyranny, and so humiliating this "house of bondage," that when Timothy Ingle, on one occasion dared to vote against a platform motion, "all the disciples forsook him and fled." On which Doctor Bunting fired off a tremendous volley about minorities of one, and brethren ought to think conscientiously," &c., for one brief moment courage fired the eye of Timothy, and nerved his arm, and mounting a form, he said "I do think as conscientiously as Doctor Bunting does, and it is, therefore, that I oppose the measure; but—but—but—a—but—I withdraw my opposing vote." Since last Conference how many of the brethren are shielding themselves from the public indignation occasioned by the expulsions, by saying, "I never held up my hand for these acts of discipline." Why did they not? Because they disapproved of them. Why then did they not lift their hand against them? Because they dare not.

*We do not like to take the "lower analogy," or we might allude to G. R. Chappell's saying—"Tut man! don't speak to me of Conference. Conference is all buttoned up in one pair of breeches!" We may, perhaps, be pardoned for saying we think if the Doctor's breeches were placed at the top of a poll, and that poll well greased, Charles Prest, John Wesley Thomas, G. Osborn, John Bedford, and other notable *climbing boys*, would make many an effort to reach the summit.

Their love of appearing unanimous in their decisions has been fostered till self-dependence, and independent thought and action are given up. Mr. Rattenbury* is not the only one who is ready, at the request of the President, to move, or second a resolution which may be unpalatable to him. Perhaps this subserviency cannot be better illustrated than by the following; which will be remembered by many brethren who were present. At a time when there was no motion before "the house" S. D. Waddy saw Barnard Slater asleep, wearied with his attendance "on so many important Committees;" walking up to him, and suddenly awaking him, Mr. Waddy said, "Brother Slater, the President calls on you to second Dr. Bunting's motion." Without any enquiry, brother Barnard rising, said, "I beg leave to second the motion!" On this S. D. Waddy walked out, leaving it to the chair to inform Barnard there was no motion before the house, which was convulsed with laughter.

We have often heard preachers grumbling and growling in their pews, during the sittings of Conference, "It will never do, the people will never stand it, we dare not bring it before them;" but ere they had finished their dolorous soliloquy the motion has been made, and they have voted in its favour. The same tyranny and slavery extend from Conference through the Districts, and preachers are afraid to give expression to their opinions, or utterance to their enquiries. "I wish," said a venerable minister, speaking of the Auxiliary Fund, "they would give us some explicit information; but we are afraid to speak lest we should be accounted Radicals." "Once called a Radical," said the Rev. Max. Wilson, "and you are done for;" and no one who has not witnessed the scene can imagine the eagerness depicted on the features when "you that oppose this motion hold up your hands," issues from the Wesleyan Woolsack. From our own knowledge we can state that there are but few men who do not quake beneath the penetrating gaze of the platform.† Tyranny is growing strong, and must grow stronger under the fostering care of such men as Dr. Hannah and Thomas Jackson, at the Institution.‡ Let a youth be ever so hopeful prior to his selection at his quarterly

* This gentleman is now freely offered for anniversary services to those circuits where there is a sympathy with "the expelled;" lest by any chance the services of Everett, Dunn, or Griffith, should be applied for. We think it would be well for Brother Newstead to see him on the Sabbath Observance Question; for we know he lately went to preach in one of the most ancient cities in the East of England, and was entertained by a highly respectable and much esteemed gentleman, who thinking Mr. Rattenbury seemed sulky because there was not a hot dinner, said, "I always make it a matter of conscience not to keep my servants at home from a place of worship on the Sabbath to cook hot dinners; but we have a good joint of cold roast beef." Did this minister commend this gentleman? Hear his reply: "The Lord will teach you better." Did Mr. R. learn this better lesson by forgetting the hole of the pit from whence he was digged? Is he not quite *at home* among the bricks and mortar of London Chapel building? We believe this man is really ashamed of the part he was ordered to take at Conference, for we know he was lately riding in a first-class carriage on the London and North Western Railway, when he was joined by a commercial gentleman who recognized him; but as he perceived Rattenbury did not remember him he did not make himself known, but commenced a conversation, first on the murder by Manning and his wife, alluding to the fact of all the papers being full of the account. The Commercial gentleman then referred to another subject that had occupied the newspapers much of late, "the expulsion of three Wesleyan Ministers." Friend Rattenbury seemed to know little about it: on being asked if he knew "this Ossen or Osborn that had been administering what the papers called a purge," he admitted that he knew some little of him; but declined saying anything on the subject of the impropriety of Wesleyan Ministers travelling in first-class carriages at the cost of the pence of the poor, (as he was then in one himself) And—which is the point we would be at—he carefully avoided defending the proceedings of Conference, and seemed glad to change the subject. The farthest thing from his wish evidently was to be identified as one of the actors in the drama.

While we are on the Sabbath question we may remark, that after Doctor Bunting had signed a Declaration at Liverpool, against Sunday Travelling, it is well known at York, that on his going to preach the opening sermon of the Centenary Chapel in that city, he travelled there by train on the Sabbath morning, and engaged a chaise and post boy to drive him on during the afternoon and evening as far as Darlington, on his way to the Newcastle Conference, which did not commence till the Tuesday.

† During the last Conference the partial President loudly repeated the names of several who dared to vote in the minority on Dr. Beaumont's Southwark case, and the same "glorious infamy" has been attached in the Conference document to the three who nobly dared to vote against the expulsion of Mr. Everett.

‡ Dr. Hannah some few years ago took his son to college, and uniting *Church and Methodism* in one mission as Pusey unites *Church and Pope* in one system, stopped to dine with the Wesleyan steward, Mr. Pike; who very properly remonstrated with Dr. Hannah on the impropriety of taking a lad, whose very being was derived from Methodism—whose meat, drink, clothes, lodging, all were paid for by moneys collected among Methodists—to

meeting, he is a changed character from his entrance into the cloister. Do you wonder then at the spirit of the juveniles at Manchester? Every man who dares think independently is weeded out—as has been lately done in the case of Everett, Dunn, and Griffith, or is browbeaten and snubbed like the venerable Burdsall, or is made to promise Conference he will cease to speak against an act that he believes to be sinful, as in the eloquent Bromley's case. An impatience of criticism, and a belief that the Conference should not be subject to it, are very apparent. "You are not to judge the ministers, they are your judges."—G. Osborn's Pastoral Address for 1847.

We remember the horror that seemed to seize upon the brethren when the President made the astounding declaration, at the last Conference, "that a power had risen up which reflected on the acts and appointments of the Conference. (Great sensation.) Harrison's Report, p. 55. It evidently was not expected that any man, born of a woman, would be found bold enough for an act like this. Well might the President appeal to the brethren to join in singing

"End, Jesus! end this war within!"

for the man who should have hardihood enough "to reflect on the acts and appointments of Conference," was sure to be considered such a phenomenon as nothing but the Divine help could enable them to overcome.

Let a man "reflect upon the acts of Conference" in print, and not only must the writer be censured, and promise to take no such liberty again, but the periodical that has contained these reflections on the acts of Conference must be discontinued. Nothing less than total annihilation will satisfy them; though that periodical be the nearest approximation to our old Magazines, as we unhesitatingly say the *WESLEY BANNER* is. It argues badly for the Church that can condemn such a publication and that expels its Editor from the Ministry because he would not give it up; while it retains in its pulpits the brother who shall publish an apology for Don Juan, containing such stanzas as this:—

"So much that's luscious, it might almost pall,
He gives you; but I'm not inclined to quote it:
The bower—the couch—the bed of—what d'ye call
It?—he describes; and tells you all about it:
Observing, too, that he has seen it all:
And certainly 'twould be absurd to doubt it;
Since so minutely he describes each object,
And shows a deep acquaintance with his subject."

J. W. Thomas's Apology for Don Juan, s. 46.

We say it argues badly for the Church that can condemn the *Wesley Banner*, and expel with execrations the men who will not give it up, while it promotes the Author of such lines as the above, and sends him as a deputation to the Sister Isle, that the Irish may see who "is the man the Conference delighteth to honour." The man who writes an apology for Don Juan and its obscenities must be covered with honour—while the writers of the *Wesley Banner* must be likened by the President to the incestuous Corinthians. Talk of unanimity! in a case like this! It is the foulest blot, that acts like these should be perpetrated with unanimity by a body of men called Christian Ministers. Are not such "acts of Conference" likely to be reflected on? Acts so obviously inconsistent with each other, and with every principle of common justice? The very stones of the street would cry out, were the Wesleyan public silent under these unequal acts?

make a Church parson of him. At which the Rev. Doctor stammered out, "I am sure I do not know what to do." This Wesleyan son became a Puseyite parson, and excommunicated his father, as being no minister at all, not being in the apostolic succession. Suitable recompense! When settled in a living, the President of the Conference, this Rev. Dr. Hannah, who was no Christian minister, visited his son, who was one. On hearing that the President was in the village, he was waited on to preach in the Wesleyan chapel. "He must respectfully decline; he might injure his son." In other words, "No, I am ashamed of them; I won't go through Coventry with my ragged rascals." The other Theological Tutor, President Jackson, sent his son to make a Church Parson of him. Is it any wonder that the students get an inkling for Church rather than for Dissent, or even Methodism. By-the-by, it is stated that one of the Bristol Preachers is so affected by recent proceedings in Conference that he has serious thoughts of entering into the Church.

There is a strong wish in many of the brethren to impress upon the minds of the people that at the time of ordination, if not before, a man rises to a position in which it is arrogance, if not blasphemy, to criticise his acts: and that an assembly of such men is infallible, and cannot do wrong in Conference assembled. Many would be pleased if at ordination an "Act of Oblivion" were passed; and that henceforth it should never be said that they were not born priests. They feel it a stigma if it is known that one like Peter had been a fisherman; or another, as their Divine Master, is the reputed son of a carpenter. Hence Peter Duncan, at the last Conference, objected to its being stated in the memoir of a deceased brother, that he had been a soldier. Was Mr. Wesley ashamed of it being known that John Haime was a soldier?—See his Life in an early Magazine. Or must it not be stated that John Nelson had been pressed in the army? What right-minded man thinks worse of Dr. Bunting because his father was a village tailor, and he himself a writing lad to a physician. Who thinks worse of our President for having, with his two brothers, worked for their father a country wheelwright? Or of Richard Watson, because, during his secession from the ministry, he followed the trade of a patten-tie-maker, and stood the market with his wares? Would not such a simple incident as this be of more interest in our President's Life of Watson than his saying "he now went into business with a respectable local preacher, in the Hinkley circuit, but soon gave it up?" It might provoke a smile to see a man possessed of such abilities assuming the character of an ordinary tradesman," page 36. Why what but ordinary tradesmen have these brethren been? * "Might it provoke a smile" to take 200 names, at random, from our Minutes, and be able to say we find 7 carpenters, 5 blacksmiths, 2 meal men, 6 drapers, 1 stocking weaver, 7 schoolmasters, 1 policeman, 1 captain of a coal barge, 8 tailors, (amongst whom is one of our D.D's, and the man with twelve connexional honours,) 1 haberdasher and small-ware man, 1 straw bonnet seller, 2 paper makers, 5 wheelwrights, 4 masons, 3 cabinet makers, 1 butcher, 2 engravers, 2 surgeons, 6 "farmers' boys," 3 clerks, 2 hair dressers, (one of whom used to make a dish-cloth of his tongue at the table of respectable gentlemen, in his first circuits,) 2 gentlemen's servants, 2 potters, 10 printers and booksellers, 8 ironmongers, 1 marine store keeper, 1 pig dealer, 8 druggists, 1 Lincolnshire peat cutter, 1 chimney sweep, 2 button makers, 3 workers in brass, 5 miners, 1 gas house keeper, 3 tinkers, 2 painters, 8 grocers, 1 lace weaver, 3 cotton mill lads, 1 carpet weaver, 1 ear-ring maker, 1 green grocer, 11 shoe makers, 4 cloth workers, 3 cutlers, 2 dissenting ministers, 1 soldier, 1 licensed and 1 unlicensed hawk, 1 maker of artificial limbs,† and steel trusses, 3 or 4 gentlemen's sons, 1 curry comb maker, 6 tutors, 7 sons of preachers and others who were of no trade before they joined the ministry, 3 lawyers' clerks, 1 sawyer, 1 agent for Morison's pills, and the remaining 18 trades unknown.

Let not this list "provoke a smile;" for they are "ordinary tradesmen" no longer; they are now a "venerable assembly;" and can say in the words of S. Bradburn, who was never ashamed of having been a shoemaker:—

Exalted to dignity high, in the midst of this wonderful crew,
No longer a cobbler am I, so I'd have you beware what you do.
My "last" I have now laid aside, no longer I make or mend shoes;
Like leather I'll cut up your hide, if you dare my high office abuse.
Infallible judgment is mine, since the awl I've resigned for "the keys!"
Don't question my right, it's divine! but humbly admire on your knees.

* How disgusting to find the notorious Stamp taunting Dr. Campbell with having been a blacksmith, while his own father was originally a heckler, or tow teaser.

† It is fortunate that brother B—— was a maker instead of a wearer of an artificial limb. Mr Sutcliffe a solicitor, and a preacher's son, offered himself for our ministry: his piety was unquestionable; his talents of a very high order; but the Conference rejected him because he had a wooden leg. Jacob Standley hereupon observed, they had received many a wooden-headed brother; he thought a talented one, whose leg was wood was more qualified than the wooden-headed brethren they preferred.

Varied as have been their callings, they have been in their punishment of independent men, and in the reward of the obscene Don Juan, as unanimous as were the Jews when as St. Matthew says, "they ALL cried out, crucify him, crucify him." And though they now come forward and state that they "sacrifice a dear friendship of twenty years' standing," &c., &c., ad nauseam; yet should Dr. Bunting relent, and request that the three expelled Ministers might again be received, doubtless the same unanimity would manifest itself, and the triumvirate might be in danger of suffocation by the brotherly kiss, instead of the brotherly question. For we remember the Rev. J. Edmondson saying to us, in one of those happy hours of social intercourse, which those who enjoyed with him can never forget, that when Mr. Wesley ordered Alex. Mather, the-would-be Bunting of his day, to re-instate him in his circuit; brother Mather received him with a kiss, which from certain attending circumstances, he had always reflected on with disgust: coupled as it was with the recollection of previously professed friendship, which had been thrown off almost with the ease of a Macdonald, a Jackson, or a Haswell:

"A breath can make them as a breath has made."

George Osborn, according to the President, "has done important service to Methodism. He has conferred on it a great blessing and benefit."* We recommend to his notice now, the propriety of drawing up another test which shall have for its object the discovery of moral guilt, instead of "crotchety" brethren. Some test that should discover a minister's drunken habits before he is allowed to go intoxicated into the pulpit, as H. L. Eden did; or that should discover—what all the neighbourhood knew—that J. S. Stamp was in the habit of going himself to the butcher's, on a Sunday evening, to buy a mutton chop for his supper, if he had not been fortunate enough to be invited out, or that should discover whether brother is really dead, or only absconded with one of the females of his flock, before they insert a laudatory account of him amongst the pious dead, in the Obituary of our Magazine.† Some test that should bring to light the habits of a man who, like —, invariably left heavy spirit bills unpaid in his circuits; and so of some half-dozen other cases we could mention. But it is too much to expect a man who states he would drink as many glasses of wine as he liked to become the Quixote in such a crusade. But were he to do so could he expect better treatment than Samuel Dunn received when he hinted at the propriety of such a test? It ought to be borne in mind in reading the following account that while there is no direction in any Minutes of Conference, that the brotherly question shall be put as to authorship of anonymous works, it distinctly states on the Minutes of 1766, that one question a Minister may examine another upon is, "Do you take any snuff, tobacco, or DRAMS?"

Mr. Dunn said—If Mr. Osborn had a right to test his brethren with respect to the "Fly Sheets," others had a right to test their brethren on other points (interruption). I could claim the right to test Dr. Bunting and Dr. Beecham as to what part they had taken at the Mission House in producing and circulating those abominable "Papers on Wesleyan Matters" (great interruption.) If Mr. Waddy's principle be sound, I could claim the right to ask Mr. George Osborn and others, how many glasses of wine and of brandy they have drunk during this Conference.

* The people seem to think differently; for we were not surprised at hearing from the Circuit Steward of Halifax, a few days ago, that the President had sent for their preacher to go to Scotland with him, as it was thought not advisable to take George Osborn, "under present circumstances."

† The case here referred to is that of the Rev. J. S. Smith, who was missing from Sunderland, in 1844. His colleague preached his funeral sermon, a few weeks after his departure, and deeply affected his congregation by his pathetic allusions to the departed brother: and in our Magazine for 1844, page 949, we found an account of him in the Recent Deaths, which states that "he has evidently been lately ripening for greater usefulness below, or for the glorious enjoyments above:" whilst it is generally believed he had only gone to America with the woman with whom it is said he is still living in adultery.

At this an outburst of feeling, cries of "order," "shame," "put him out," and other marks of disorder became outrageous. The Conference appeared in great excitement. Voices from the platform mingled with voices from the floor: scores shouting at once at the full stretch of their voice to be heard. Mr. Dunn appealed to Mr. Jackson to be heard.

Dr. Bunting turned to Mr. Griffith and asked him whether he had put down in his notes those offensive expressions* "glasses of wine and brandy."—Mr. Griffith replied that he had.—One and another said it was a reflection on the Conference.—Mr. Dunn renewed his attempts to be heard in explanation, but, as soon as he opened his lips, cries of "Retract," "Turn him out," smothered, in an instant, his attempt.—Some one moved, Mr. Rule seconded, that Mr. Dunn should retract.—Mr. Dunn said he never would to the day of judgment.—Dr. Bunting said Mr. Dunn had forfeited his right to speak in Conference.—Mr. Griffith did not see that Mr. D. had anything to retract. His argument was hypothetical, and applied to the principle laid down by Mr. S. Waddy.—The motion was put, and only Mr. Griffith's hand was held up against it.—Mr. Dunn was then required to retract his expression. He refused. The confusion was indescribable.—Dr. Beaumont advised Mr. Dunn to say that he regretted the expression, as the Conference so universally and so feelingly expressed its opinion.—Mr. W. Bunting threw out a suggestion, which, after several ineffectual attempts to be heard, led Mr. Dunn to say—"The words, as they are offensive to the Conference, I retract; but the argument, in illustration of which I used them, I will never retract."

In conclusion, we ask—Whether, in our previous "Fly Sheets," we have not proved certain abuses to exist? Have the charges we have made been answered? Has not all the outcry of the Conference been simply as to *who is the Author*† of the "Fly Sheets," rather than what are the charges of the "Fly Sheets?" As we suppose the Conference consider they have now settled the question of Authorship, we will put, in a convenient form for answering, a recapitulation of our charges, that they may apply themselves to these:—

1st—We charge Doctor Bunting with not having regulated his conduct by his own Liverpool Minutes.

2nd—We state that the location of Wesleyan Ministers is incompatible with the proper working of Wesleyan Methodism.

3rd—We state that Doctors Bunting, Alder, Beecham, and Mr. Hoole have cost the Missionary Society, in the thirteen years from 1833 to 1845, in salaries, £8,090; for coals, candles, and taxes, £6,381; for repairs‡ and furniture, £4,942.

4th—We state that Dr. Alder has been in the habit of travelling in first-class carriages—putting up at the head inns of the towns he visits, to the scandal of the cause, and at the cost of the funds.

5th—We state that Dr. Bunting received something like £2,000 from certain laymen, who have always been retained on our Connexional Committees, to the exclusion of men equal in talent to the donors and above them in independency; and that £500 was collected to help G. Cubitt; while poor J. Overton, at the next Conference, was dropped for debt from the Minutes?

* This tenderness with respect to the "expression" is very absurd, coming from men who had had a public dinner at an inn, a few days before, to manage their presidential election, and at which so much brandy and wine were drunk, that the waiters say their master had good reason to be satisfied with the quantity consumed. We should like these brethren to publish a copy of their tavern reckoning.

† We beg to remind them of a saying of Dr. Beaumont's—"What is here to be done about who put the leaven in; any old woman may put the yeast into the meal, but a hundred old women (a legal hundred we presume cannot get it out again till it has leavened the whole lump."

‡ The large item for repairs has been explained by Mr. Hoole, in a letter of reply to an enquirer, as arising from the devastation caused by rats, and from the painting of their premises having been so badly executed that it had been washed off by the rain, and the improvement of the sewerage to keep off the recent cholera!!!

6th—We state that the lay agent, Mr. Jackson, was appointed to his office without the consent of Conference having been first obtained, and that though he costs the society little short of £400 a year, no one knows what he does for it.

7th—We state that the system of centralizing has been carried to an unwarrantable extent, and that the London District has assumed an improper authority.

8th—We state that Mr. Wesley's dying request cautioning the brethren against partiality has been disregarded, as shown in our tabular statement, and in the cashiering some men for contracting debts, whilst others, debtors to a larger amount, have been honoured by official appointments, through favouritism.

9th—We state that secularization* has resulted from location and centralization, and that the ministerial usefulness of the "secular clergy" has been thereby impaired.

10th—That Presidential re-elections are an injustice towards those brethren, equally eligible, who have not filled the chair.

11th—We state that the Nomination Committee was formed for party purposes, and that it is continued for the gratification of a few favourites, to the unfair exclusion of many.

12th—We state that the Stationing Committee have frequently injured the character of the brethren, and that their acts are not governed by that candour and justice which ought to characterize such a body.

13th—We state that the Missionary Deputation List shows a disregard to expense, and exhibits marked favouritism.

14th—That Dr. Bunting frequently assumes the Dictatorship† in the assembled Conference.

15—We state that the "Floating Opinions" on the subject of abuse and misrule are symptoms of dissatisfaction, which opinions would be openly stated in Conference if the brethren had more moral courage, and were secured from that persecution which has always been awarded to the brother who has opposed the "one President."

We hope some champion will enter the list and take up these fifteen statements, and put it out of our power to keep reiterating that our charges are not met. There is no want of Pamphleteers: for how many have shown a readiness to convince the people of the justice of the Conference in the expulsion of Messrs. Everett, Dunn, and Griffith. We cannot pretend to review the pamphlets, nor even to state their number. One week after another, some good brother satisfied the "worse has not yet been made to appear the better reason," either by the ponderous pamphlet of the President, or the "Stand-still" one from Burton-upon-Trent, tries his pen in the cause. We think these‡ might most of them have been better employed than in likening the "three expelled" to Robespierre, the incestuous Corinthians, or to Ananias and Sapphira.

* We have been asked—Why could not such a man as T. R. Fisher, whom none who know will think unequal to the station, be placed in the Mission House, where his partial loss of voice would be no detriment, instead of his being driven, in middle age, into business? If he had been the relative of Doctor Bunting, instead of the nephew of Josiah Hill, would he now have been behind a counter in Bristol?

See his conduct at the last Conference, when his son very properly objected to W. Naylor, J. Crowther, and G. Osborn being on the Committee for trying Everett and Burdsall, as, in the words of the President, "they had been painfully mixed up in the affair;" on which occasion Dr. Bunting, with a look that many will not forget, said, sharply, "There must be but one President here."

‡ The last champion that has taken up the cause is J. T. Milner; now we advise him to employ himself in sermon making, that he may not have to use those furnished him by his father, a layman; his brother, an Independent Minister; and another brother, a layman; as he not only has done in his former circuits, but has gloried in this his shame.

We know not what may be the proceedings of next Conference in reference to our discovery, and identification. Perhaps while we write, the Officers of the Holy Inquisition may be preparing new instruments of torture : but our mind is made up. We know not that we shall visit the next Conference unless W. M. Bunting moves that Brother ——— be sent for : for we are wearied with the exhibition of priestly domination, and humiliating and disgraceful subserviency—though it may be sought to elevate it into the name of unanimity. We are sick of seeing the English language sifted of every laudatory adjective with which to decorate their votes of thanks to each other : we loathe the recollection of the grossest partiality that was ever exhibited by a chairman, receiving the warmest thanks of the brotherhood, who, not content with this, have canonized the man before his death—"the saintly President;" and we are disgusted with the exhibitions of the Fugle-man,* who, though he clamours none down himself, yet with his significant shake of the head—his upraised eyes, as in surprise and horror—and with his half-raised hands—he gives the signs to the young brethren just escaped from being "ordinary tradesmen," who are ready, as the case may be, "to applaud to the echo," or to clamour down with expressions of unmitigated disgust.

Alas! we need not cite examples of this : the thing is too notorious to be denied by the Doctor's own partisans. He has done it till it has become a habit,—and while nearly every member of the last Conference witnessed it, he had the forgetfulness or the hardihood to deny it, when it was objected to by Mr. Dunn. We say we are prepared for his nods, and shakes, and lowering scowls. We are prepared for the impertinence of Wesley Thomas, and George Osborn—for the petulance of W. H. Rule and Peter Duncan—for the mock gravity of Dr. Hannah and Wm. Naylor—and hardest task of all, for the silent witnessing of such exhibitions by Dr. Dixon without his testifying to their iniquity. We are prepared for all this; and also for the brotherly question, "Are you the Author of the Fly Sheets," and our reply to this enquiry will be, "Oh, Nebuchadnezzar, we are not careful to answer thee in this matter; nor will we worship the image thou hast set up."

We now take a short farewell, promising the brethren No. 6 soon after Christmas, as one of our Committee has it already in hand.

If we must suffer for exposing here the sins
Of others, be it so; but if we'd known
Ere we began, how brethren would evince
Their paltry jealousies, we would have thrown
Our pen and paper on the shelf; but since
'Tis come to this WE WILL NOT LAY THEM DOWN;
But still proceed, as hitherto we've done,
Until we finish what our zeal begun.

Rev. John Wesley Thomas's Apology to Don Juan, Canto 2nd, xxiii.—CLARKE, London

By order of the Corresponding Committee for detecting, exposing, and correcting abuses. London, Manchester, Bristol, Liverpool, Birmingham, Leeds, Hull, Glasgow, in the year of grace 1849.

* Dr. Newton.

"Who would not smile if such a man there be,—
Who would not weep if Atticus were he?"

NOW READY, PRICE SIXPENCE.—THE INQUIRER.

By a WATCHMAN, (an eminent Wesleyan Minister.)

Is there not a call?

W. CORNISH, Birmingham; and BARTLETT, 32, Paternoster Row, London.

PRINTED BY W. CORNISH, 108, NEW STREET, (OPPOSITE CANNON ST.) BIRMINGHAM.

